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Turakina Ngā Hara
me Hinepūkohurangi

A thesis
submitted in partial fulfilment
of the requirements for the Degree
of
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at
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by

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Abstract

Turakina Māori Girls' College was a Māori boarding school established by the Presbyterian Church. It is a school that has had a long-standing relationship with Tūhoe. The connection between Tūhoe and Turakina Māori Girls' College has seen many generations of Tūhoe women attend this Presbyterian educational institution. Central in the forging of special bond was the connection between The Right Reverend John Laughton and Rua Kenana. They both had immense influence on the people of Ruatāhuna, of Waikaremoana and Te Whāiti where the very first cohort of Tūhoe students who attended Turakina originated.

This research investigates the influence of Turakina Māori Girl's College on the lifestyles, careers and personal development of a select group of Tūhoe women. In particular, this study focuses on Tūhoe women who attended Turakina over a period of five decades from as early as the 1940's through to the 1980's. The careers of each of the participants range from education to health, to social services and to pastoral Ministry. The key focus questions are based around the four cornerstone pinnacles of Turakina; Mana Mātauranga - Educational Enhancement & Achievement, Mana Māori - Māori Language & Cultural Strengthening, Mana Wairua - Spiritual Well-being & Care and particularly Mana Wahine - Female Capacity.

In January 2016, the Minister of Education officially closed Turakina. The college was the only Māori Girls' boarding school ever to be established by the Presbyterian Church in Aotearoa, New Zealand. However, the relationship between Turakina and Tūhoe still remains and is a crucial part of the lives of many Tūhoe women.

He Maioha Aroha

I te tuatahi he mihi ki te Atua nāna nei ngā mea katoa. Tuarua, ki te hunga mate rātau kua wheturangihia, ki a koutou hoki o Turakina kua kore nei e kitea i te ao kikokiko, ki a koe e tō mātau koroua Hoani me tō hoa rangatira a Horia, ki a kōrua hoki e aku Whaea Mona Riini me Ruahine Te Are, okioki mai koutou i roto i ngā ringa o te Atua.

Ki a koutou e aku māreikura, koutou i whakaae mai ki a noho hai waha kōrero mō ngā hua i puta ake i a koutou i Turakina. Ki a koe e te māreikura Meri Caton, ko koe te kuku o te manawa, tēnā rawa atu koe. Ki te waka kawē mātauranga, e te māreikura Kuini Haumate, kā nui te mihi. Anō hoki ki a Julie Hare, mīharo katoa wō mahi i roto i te ao Māori, i te ao kapa haka, anei rā te mihi ake. Ki ngā tuākana a Hinerangi Hare me Te Urupiki Woods, e kore e mutu ngā mihi ki a kōrua tahi. Tae noa ki a Evelyn Hare, he wahine pakari, ka nui te mihi ki a koe. Otirā e te rauhina o te aroha, ki a Hariata Haumate, tēnā rawa atu koe.

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Chapter 1

Research aims, questions and hypotheses

1.1 Introduction



Figure 1: Drawing of the Old Turakina School

“Turakina Ngā Hara” meaning, “to cast away all sins” is the whakataukī¹ and motto of Turakina Māori Girls’ College. The Reverend John Ross established this Presbyterian Church school in 1905, and for most of its existence, it has been situated in the rural town of Marton in the Rangitikei region. The Right Reverend John Laughton, who supported the growth and development of Turakina Māori Girls’ College for many years, adopted this whakataukī. His support and influence continued when the college was relocated in 1927 from the old site at Turakina to the present site on Hendersons Line in Marton. There is no record of why this whakataukī was implemented by the Right Reverend John Laughton; perhaps its reference in the bible and its relevance to the name of the school was of influence. (Micah 7:19, Ephesians 4:31).

In 1989, Kaye Tipene-Stephenson, who was the Principal, appointed the Reverend Heather Mataamua as the Archivist for Turakina Māori Girls’ College. As part of her research, Reverend Mataamua visited and spent some time in Havelock North

¹ Whakataukī: Proverbial Saying.

with Miss Ethel Kinross, who was the Principal from 1920-1949. Miss Kinross and the Right Reverend John Laughton designed the emblem of Turakina Māori Girls' College. According to the Reverend Wayne Te Kaawa, Moderator of Te Aka Puaho, the Māori Synod of the Presbyterian Church, the mauri² of the College lies within the school's emblem that still suspends today on the hostel building in front of the College.



Figure 2: Turakina Māori Girls' College Emblem

1.2 Research aims, questions and hypotheses

Since the time of the Right Reverend John Laughton, Tūhoe and Turakina have had a special bond that has seen Tūhoe women attend this Presbyterian educational institution. Turakina has been responsible for the college education of Tūhoe women and by association their life-styles, careers and personal development. This thesis presents the views and experiences of a select group of Tūhoe women who attended Turakina over a period of five decades, from the 1940's through to the 1980's. It is an exploration of how influential their college education has been on their lives.

The purpose of this thesis is to answer the research question: “What has been of influence at Turakina Māori Girls' College on the life-styles, careers and personal development of a select group of Tūhoe women?” Additional questions that this thesis will address are:

² Mauri: Life force, essence, existence, power, energy

- What were the main reasons Tūhoe girls were sent to Turakina Māori Girls' College for their college education?
- How influential was the Presbyterian Faith and its related Christian values on Tūhoe girls who attended Turakina?
- What was the influence of Turakina on the career choice of Tūhoe girls?
- How did experiences at Turakina affect the personal development of Tūhoe girls?
- What challenges did Tūhoe girls face during their time at Turakina and how were these challenges overcome?
- What hopes, dreams and aspirations do Tūhoe women who attended this school have for the future of Turakina?

1.3 Background

In the 1850's settlers of Turakina were determined and keen to "establish in their young community a school as well as a Church" (Wilson, 1952, p. 47). "The Presbyterian Church had a large part in the establishment of the village school (Turakina), and that successive Ministers showed active interest in education by serving on the school committee. The manse not only served as a school but also as a Theological College for the Presbyterian Church in the North Island" (Wilson, 1952, p. 47).

The first five ministers showed an active interest in the village school. It was the Rev. John Ross, however, who rendered outstanding service to the cause of education. "Possibly it was a desire to provide a sounder and wider education than the Government schools supplied, possibly a love of learning and teaching, or, more probably, a combination of both motives that led Mr Ross to enlarge the manse and to open it as a boarding school in 1878. For some years it was a co-educational school but later girls only were accepted as pupils and it became the Turakina Ladies' Classical School" (Wilson, 1952, p. 49).

With the departure of Mr Ross in 1903, "this period of unique educational work in the parish ended, but another just as unique began immediately and continued for almost another quarter of a century. The new venture was initiated by Mr Ross's

pupil and friend, the Rev. H.J.Fletcher, and was carried on in the same manse which had become so well known as the Classical School” (Wilson, 1952, p. 53).

In the early 1900’s there was a rapid decline in population for the Māori people. In particular, infant mortality was high which left the Māori people stricken with concern for the future of their people and its survival. Wilson points out that “With statesman like insight, Mr Fletcher saw that if the future mothers of the race could be given new hope and wise instruction there would be prospects of a revival of courage and strength” (p. 54). It was Mr Fletcher who recommended to the Presbyterian Church committee that a school be established for the education of Māori girls in the Christian Faith with the request that “homecrafts, as well as in general education, should be established by the Church” (Wilson, 1952, p. 54). The committee were in total support of the suggestion by Mr Fletcher and without hesitation a manse was purchased and further renovations made to enlarge the building. On the 13th of April 1905, the Prime Minister the Right Honourable R.J.Seddon, opened Turakina Māori Girls’ School. As stated by Wilson “Two days later thirty Māori girls were received as the first pupils” (p. 54).



Figure 3: Some of the pupils of Turakina Māori Girls' College in 1905 pictured with Mr Hamilton, founding Principal in the back, centre. Also pictured is his wife on the left, middle row.

Mr A.G. Hamilton served as Foundation Principal, his wife as Matron, and three daughters as Assistant Staff. As the school's roll increased, the old manse could not accommodate all of the pupils, or the academic requirements of the students. It was obvious that a new building was required however; there were huge questions around where the building should be erected. Marton was suggested due to its location on the main railway line. The move to a larger town close by added to the attraction to be relocated in Marton. This suggestion was strongly opposed by many including Mr Fletcher who expressed that "the association of the school with Turakina counted for much with the Māoris who reverence traditional sites, and that the name Turakina had acquired great "mana" as a result of the school's prestige" (Wilson, 1952, p. 56).

However, the General Assembly agreed that the school be relocated to Marton. Wilson (1952) has recorded that "on October 28, 1927, the Governor-General Sir Charles Fergusson laid the foundation stone of the new building on a fine site at Marton. In March of the following year the girls left the historic, old Turakina manse and moved into the large, new brick building on the new site" (p. 56). In 1928 the Rev. James Aitken, Moderator of the Presbyterian Church of New Zealand, opened the new Turakina Māori Girls' College buildings. The Rev. J.G. Laughton, Moderator and Convenor of Māori Missions, laid the foundation stone for the school chapel in 1943. "The beautiful Chapel, so ornate with Māori art and yet so chaste and fit for worship, opened and dedicated five years ago as the joint symbol of the Presbyterian Māori Mission Centennial and of the Jubilee of the Turakina Māori Girls' College, has admirably fulfilled the need for a place to enshrine and inspire the religious aspect of life at the College" (Laughton, 1961, p. 69).

Since 1957, Friends of Turakina Māori Girls' College Association, which was founded by Miss Pat McChesney, a past Principal and teacher at Turakina, has assisted the school and "made good provision for classrooms, dormitories, kitchen, dining room, sitting room, and the other amenities of life" (Laughton, 1961, p. 69). Financial assistance for the buildings and bursaries or scholarships also came from the Presbyterian Church of New Zealand, Department of Education, Māori Affairs, Māori Purposes Fund Board, generous bequests and a

number of Trusts. Friends of Turakina Māori Girls' College have continued to provide support for Turakina and its students by way of scholarships and assistance to upgrade the buildings or supply materials for its interior. In addition, of these latter years from 2009 through to 2014, the Association of Presbyterian Women (APW) also generously assisted the education of the girls at Turakina by way of scholarships. The money for the scholarships was raised through a huge fundraising appeal driven by the APW members.

The connection between Turakina and Tūhoe began with the introduction of the Presbyterian Church missionaries to Ruatāhuna. The relationship between Tūhoe and the Right Reverend John Laughton with his affiliation to the development of Turakina in the 1920's, secured the special bond.

Te Kaawa (2008) states:

“Although there were already missions in the area, including that of Sister Annie Henry based at Ruatāhuna, the Presbyterian Church was keen to increase its influence further. In 1918 Rev. Laughton was selected as part of a delegation to the Urewera to investigate the viability of establishing a mission and school in Maungapōhatu” (p. 22).



Figure 4: The Presbyterian Church Symbol

The Reverend Hariata Haumate explained the meaning of the Presbyterian Church symbol. She states:

“The Presbyterian Church symbol represents the burning bush through which Moses heard the voice of God. Although the branches were not alight, there were flames. When Moses saw the burning bush, he approached. As he got closer, the voice of God said to stop and cautioned that he was on holy ground. Moses was had to remove his shoes. He was then told to return to Egypt and lead his people, the Israelites. The holy spirit is like a fire, the burning bush.”

When the Rev. Laughton arrived in Te Urewera in 1918 to take up his appointment as missionary and teacher at Maungapōhatu, he met Horiana Te Kauru who had been delegated to establish a mission in Waiōhau. Horiana Te Kauru was from Nuhaka and was the 149th pupil enrolled at Turakina in 1915. In addition, she obtained the prestigious award of School Dux in 1917 then later became a teacher at Turakina.

My first contact with Turakina Māori Girls' College was in 1980 when I attended as a student. My mother, Hāaiata Haumate (nee Wati) also attended in the late 1950's as did my grandmother Puti Te Are (nee Te Kaawa) in the mid 1940's. I took advantage of my educational opportunities at Turakina since my siblings attended the nearby colleges. English, Maths, Social Studies, and Science were difficult for many however; I found these subjects interesting mainly because I started to learn more English. At Ruātoki School, most subjects were taught predominantly in Te Reo Māori. It was a struggle to be away from home and in an environment where Te Reo Māori was not the norm. Most students at Turakina looked Māori but a lot of them did not speak Māori. I sought comfort in being around my relatives from Tūhoe so that I could speak Māori. It was closest I could get to being home.

The main reasons for my attendance at Turakina were to learn to be independent, to learn good Christian values and to be well educated. Turakina gave me a strong

base in academic achievement prior to my returning home to complete my senior college years in Whakatāne at Trident High School. I believe that leadership among our seniors at Turakina was strong, it was robust and there was absolute loyalty to the school and all that Turakina stood for.

Returning to Turakina in 1990 as the Acting Head of Department (HOD) Māori and relief teacher for a year was unexpected. Turakina had certainly changed since my time as a student. It seemed that the selection process for entry was more flexible during the 1990's and a different culture had transpired. After some years teaching in other educational environments, I returned to Turakina in 2004 to teach and was later appointed the HOD of Physical Education & Health as well as the Teacher In Charge of Rūmaki³. I noted that further changes had occurred. Year 13 students had their own accommodation that was away from the main hostel area. Discipline in the school was very challenging for the teaching staff however there is always learning even in times of difficulty.

I am grateful for the time I had teaching at Turakina. I acknowledge the Deputy Principal of Turakina in 1990, the late Whitu Aupouri. He gave me the opportunity to return to Turakina at that time. I also acknowledge Mrs Dawn Mitai-Peehi who was the Principal during my time teaching at Turakina from 2004 until 2007. Mrs Mitai-Peehi encouraged and challenged me during my farewell from Turakina to return one day in the near future as Principal. This notion was very far from my thoughts however, I did indeed return to Turakina two and a half years later as the newly appointed Principal.

During that time, I believed that it was important to record the influence of Turakina on students. Turakina has provided a different experience as each new generation of young Māori girls have gone through the college and as leadership in the school has changed. The Church plays such a crucial role in the on-going progress, development, growth and security of our Māori boarding schools. Ultimately, the Ministry of Education should strenuously defend and protect the

³ Rūmaki: Total Immersion in Te Reo Māori

educational, cultural, sporting and spiritual benefits of Māori boarding schools as a school of choice for Māori students and their whānau.⁴

1.4 Chapter Breakdown

The purpose of this thesis is to investigate the influence of Turakina Māori Girls' College on the careers, life-styles and the personal development of specific Tūhoe women. To answer the main question, this thesis has been broken into chapters. Chapter One establishes the nature of this thesis. It outlines the origins of the research work involved and it examines the background. A clear description of the purpose of this thesis is outlined in the research aims, questions and hypotheses. Much of the first chapter explains the background to this research, its structure which has determined its style, Tūhoe methodology and the relevance of all this to the researcher.

Chapter Two is an in-depth overview of history in terms of Tūhoe and its links to Turakina, the interaction and engagement of Tūhoe with the Presbyterian Faith, the establishment of Turakina in the Ngāti Apa area and the impact of Māori Boarding School education. This chapter also explores in detail the introduction of Christianity in Te Urewera, the heart of Tūhoe, through the influence of Presbyterian missionaries who encouraged and saw to it that many Tūhoe women attended Turakina. Much of this history is related to the key people responsible for encouraging and ensuring that Tūhoe women pursued their college education at Turakina. It is also in this chapter that the foundations and impact of all Māori Boarding Schools will be discussed.

Chapter three relates to the research design, research ethics, research approach, research issues and the research questions. It also has a focus on research methodology with references to the interviews and various primary and secondary data. There have been some interesting views from the participants regarding Mana Wahine⁵. The chapter explores the impact of the financial commitments required to keep girls attending any boarding school environment. As the demands on the costs of everyday living have increased over the years, so have the

⁴ Whānau: family

⁵ Mana Wahine: Female Autonomy, Female Capacity, Female Prestige

demands to increase boarding school costs. This chapter is vital in explaining why attendance of Tūhoe students has varied over the five decades.

Chapter four deals with the themes, the feelings and the general comments that arose from the interviews carried out with the eight participants. It also discusses and analyses the connection between the participants and the research question. In addition, it concentrates on the central topic of this entire thesis that is the influence of Turakina on the life styles, the careers and personal development of these Tūhoe women. The findings further describe how these women made career choices and how Turakina influenced their stance on family values. Comparisons are made through the interpretation not only of data but also of the information shared by the participants. While there are polarised differences between each generation, there are also shared experiences and similar circumstances, especially around the reasons for Turakina being the school of choice to pursue a college education. Shared experiences reveal interconnectedness between these participants.

Chapter five completes this thesis. It provides conclusions and decisions as I re-examine the findings of my research. It will relate back to the introduction as clearly outlined in the first chapter and will answer the research question. I will provide comments about various aspects throughout this thesis and offer a critical perspective of the key focus areas. Tūhoe and its relationship with Turakina Māori Girls' College is given in summary as well as Tūhoe and its connection to the Presbyterian Faith. Turakina Māori Girls' College and the reasons for its existence and establishment in Ngāti Apa and the impact of Māori Boarding School Education on Māori students is revisited.

1.5 Summary

The establishment of Turakina Māori Girls' College by the Presbyterian Church has provided a place of education for many Māori students over the past 110 years. Mr Ross was the instigator of the enlargement of the old manse at Turakina to accommodate more students to be educated there. Once Mr Ross departed then the Rev. H.J. Fletcher continued with the task of education at the old manse as it transformed into Turakina Māori Girls College. It has been the special bond

between Rua Kenana and the Right Reverend John Laughton that ensured the ongoing attendance of Tūhoe girls at Turakina particularly in the early years.

In the following chapter general history of Tūhoe and its links to Turakina, the interaction and engagement of Tūhoe with the Presbyterian Faith, the establishment of Turakina in Ngāti Apa territory and the impact of Māori Boarding School Education are discussed. Christianity in Te Urewera and the influence of Presbyterian missionaries is also examine.

Chapter 2

Turakina and Tūhoe

2.1 Introduction

As outlined in the previous chapter, this thesis will explore the influences of Turakina Māori Girls' College on the life-styles, careers and personal development of a select group of Tūhoe women. These former students attended Turakina between the 1940's through to the 1980's. This timeframe gives a span of five decades and has seen many changes in education and experiences for these participants during their time at Turakina. These women are all of Tūhoe descent, and they attended a college established by the Presbyterian Church in the Ngāti Apa area of the Rangitikei region. It is therefore necessary to look in-depth at Tūhoe and its connection to Turakina while also discussing the Presbyterian Church and its relationship with Tūhoe. This chapter will explore the history of Ngāti Apa who have cared for Turakina Māori Girls' College for more than 110 years.

2.2 Tūhoe

“Tūhoe-pōtiki, from which the tribe derives its present name, was a great grandson of Toroa, the principal chief of the Mātaatua immigrants” (Best, 1972, p. 210). The early ancestors of Tūhoe were originally known as Ngā Pōtiki who occupied much of what is now the Te Urewera region that encompasses Ruatāhuna, Maungapōhatu and Maungataniwha. Notably among some of the sub-tribes of Ngā Pōtiki is the hapū⁶Tama-kai-moana that Tūhoe of today often refer to in whaikōrero⁷, whakapapa⁸ recitation, waiata⁹ and mōteatea¹⁰ In addition, Tūhoe trace their descent from Te Hapū-oneone. These people were descendants of Hape, who came from Hawaiki on the Rangimatoru canoe, landing at Ōhiwa

⁶ Hapū: sub-tribe

⁷ Whaikōrero: formal speech

⁸ Whakapapa: family tree, genealogy

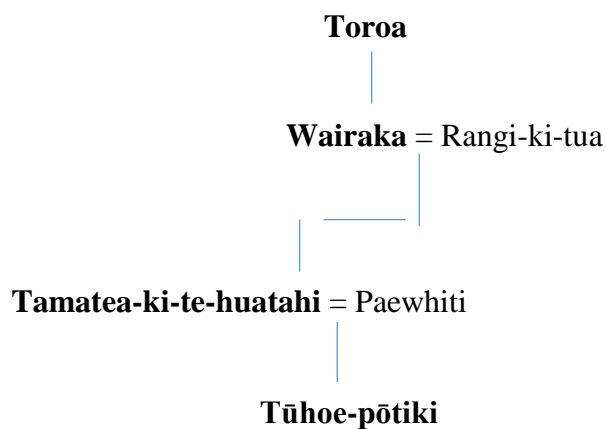
⁹ Waiata: song or to sing

¹⁰ Mōteatea: lament

Harbour near Whakatāne in the Eastern Bay of Plenty. They occupied territory from Ōhiwa inland to Waimana and over the Taiaraha ranges to Ruātoki.

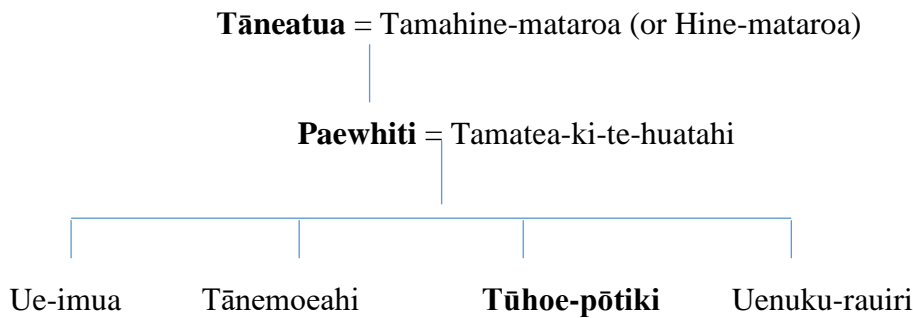
Tūhoe are from the Mātaatua canoe. Toroa along with his half-brother Tāneatua who was the astronomer and navigator landed in the Eastern Bay of Plenty. Also on board were Puhi, Toroa's younger brother and their sister Muriwai, Toroa's son Ruaihonga and Toroa's daughter Wairaka. At some stage after the Mātaatua canoe landed at Te Mānuka Tūtahi in Whakatāne, a disagreement between Toroa and his younger brother Puhi arose. This resulted in Puhi absconding with the Mātaatua canoe northwards where he and his descendants settled. They are known as Ngāpuhi. Toroa, his half-brother Tāneatua and sister Muriwai along with their immediate families remained in the Bay of Plenty. Their unions or inter-marital relationships with other people of that district brought about new tribes, one of them being Tūhoe.

Figure 5: Genealogy of Tūhoe-pōtiki in relation to Toroa



There are several lines of descent from Ue-imua and Tāne-moe-ahi, brothers of Tūhoe-pōtiki. Probably, nearly all of the living descendants of Tāne-moeahi are also descendants of Tūhoe-pōtiki, if not the whole of them. Many of the descendants of Ue-imua, however, are now known as Ngāti Awa. (Best, 1972, p. 213)

Figure 6: Genealogy of Tūhoe-pōtiki in relation to Tāneatua



Tūhoe-pōtiki also had a sister Uenuku-rauri and they lived in the Ruātoki valley. Internal battles among the brothers became tiresome for Tūhoe-pōtiki and so he left travelling north. He occupied a place in Ngongotahā that is in Rotorua and nearby a spring that was named Te Puna-ā-Tūhoe but is known today as Fairy Springs. Tūhoe-pōtiki also resided in the Waikato living his remaining days in Kāwhia.

“The main land mass of Tūhoe is known as Te Urewera which is a forested region that is enshrouded with mist, magic, mystery, myths and legends, surrounding its proud inhabitants, The Children of the Mist “(Fraser, 2009, p. 108). Te Kooti Arikirangi Te Tūruki who was a descendant of the Rongowhakaata tribe in the Poverty Bay, “sought refuge with the Tūhoe” (Binney, J, Chaplin, G, Wallace, C, 1979, p. 15). In the eyes of the Tūhoe people Te Kooti was a spiritual leader and the founder of their pre-eminent faith, Te Hāhi Ringatū. “Those Tūhoe who committed themselves to Te Turuki did so because of the injustice which they felt they had suffered, and because his vision of the future gave back to the Maoris control of their own world” (Binney, J, Chaplin, G, Wallace, C, 1979, p. 16).

According to statistics collated by the 2013 Census and published in 2015, Tūhoe make up 5.7% of the Māori population. This makes Tūhoe one of the larger tribes in the country. The top three religions for Tūhoe are Ringatū 15.5%, Anglican 9.4% and Catholic 8.6%. Interestingly, the Presbyterian faith is not among the top three religions that Tūhoe are committed to. 37.2% of Tūhoe are conversant in Te Reo Māori (Statistics New Zealand, 2015).

Today the majority of Tūhoe descendants live in large cities and towns. Cities such as Auckland, Wellington and Hamilton have had for many years Tūhoe groups where members come together in support of each other as well as to maintain the cultural practices and links to the homeland. “Māori existence relies heavily on the ability to communicate through their language” (Fraser, 2009, p. 55). This includes the preservation of the Māori language and especially the Tūhoe dialect. Despite the distance from their cities or towns where they reside, Tūhoe people often return home for special occasions such as weddings, birthdays, marae and hapū meetings or Church functions and of course for the passing of loved ones or the unveiling of memorial stones.

Most Tūhoe who moved away from the homeland to the cities such as Auckland and Wellington, established themselves into societies like Te Tira Hou (Tūhoe living in Auckland) and Tūhoe ki Pōneke (Tūhoe living in Wellington). To keep their kinship ties strong, an annual event was set up where they would gather over a weekend to compete in sports and culture. “A Tūhoe Elder (John Rangihau) saw the potential of this gathering, and in a meeting of Elders, he discussed the possibility of using this concept to bring all Tūhoe people together” (Fraser, 2009, p. 3). From this the Tūhoe Festival (Te Hui Ahurei a Tūhoe) was established to ensure the survival and retention of the unique language and culture of Tūhoe. This bi-annual event has brought many descendants of Tūhoe together over the years to celebrate matemateāone (blood ties). This is a term used by Tūhoe to describe an intense emotional, physical and spiritual connection to kin through genealogy and to the land. This connection is achieved through sports, cultural and debating competitions with the addition of fashion shows but ultimately by uniting the people. Tūhoe look to the future with confidence reassured that the elders have left a rich legacy.

Doherty states:

“To understand the shape and format of mātauranga (knowledge) Tūhoe, attention needs to be drawn to the importance of connecting the land and people together. Mātauranga Tūhoe starts and ends with the tribe Tūhoe. The experiences that occur when the iwi (tribe) interact with the land base helps to shape and form Tūhoe epistemology. The greatest influence on the iwi is the environment they reside within. It is the environment that shapes and influences the language; it is through the environment that examples of knowledge are witnessed, experienced, explained, and conceptualised” (p. 30).

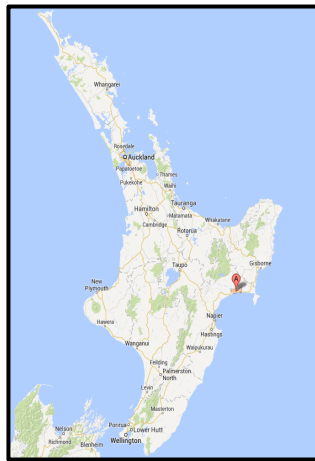


Figure 7: North Island



Figure 8: Tūhoe Boundary



Figure 9: Main residential places in Tūhoe

2.3 Rua Kenana



Figure 10: Rua Kenana

“Rua came from the most conservative section of the Māori people, the Tūhoe of the Urewera country, but his leadership proved to be highly innovative” (Binney, Chaplin, Wallace, 1979, p. 9). Rua Kenana Hepetipa was born in 1869 at Maungapōhatu in Te Urewera. He “was the posthumous son of one of Te Turuki’s fighters, Kenana Tumoana, who was killed in battle at Makaretu in November 1868” (Binney, Chaplin, Wallace, 1979, p. 18). Ngahiwi Te Rihi was his mother, a member of the Tama-kai-moana hapū.

Rua played a crucial role in Tūhoe politics and guided the way the people lived in their environment. “Working as a labourer for European employers, he had seen much of Pākehā life, and asked himself why they were better off than his own people” (Binney, Chaplin, Wallace, 1970, p. 24). Rua saw value in some of the Pākehā standards, such as hygiene and housing. Although Tūhoe were wealthy in land, they did not have the means for productivity.

In 1905, Rua Kēnana emerged as the new prophet and became a very significant and influential person to the Tūhoe people. Calling himself “Te Mihaia Hou, the New Messiah” (Binney, Chaplin & Wallace, 1979, p. 9). His influence was so

great that two years later he had formed a community of approximately 600 people at Maungapōhatu and named it 'Hiruhārama Hōu, New Jerusalem'.

Rua encouraged harmony and non-violence by instilling a way of life that was progressive, meaningful and as productive with the faith of the Ringatū Church at the centre of it all. He was ambitious and tried his hand at mining, banking, trade and agriculture. Rua's commitment to ensuring the return of his people's lands and the power to determine their own destiny was among the many priorities. Rua's leadership was seen to be troublemaking by the authorities.

In 1916, the New Zealand Police invaded Maungapōhatu. Rua was arrested and two people were killed. Tried for sedition, Rua was imprisoned for eighteen months including a sentence of one year of hard labour. After spending some time in prison, he was released six months early and returned to Maungapōhatu to find that the hapū and the Presbyterian Māori Missions Committee had established a school and mission. Rua put a stop to the continuation of these developments by sending a message to Rev. Laughton to delay his arrival to Maungapōhatu.

A condition was placed upon Rua as part of the agreement for early release. Rua was to report regularly to the local constable at Te Whaiti, Andy Grant. This condition was to set up the first meeting between Rua and Rev. Laughton, which took place on the 12th April 1918 in Ruatāhuna. At the time, Rev. Laughton was helping Rev. H.J.Fletcher build the school and mission for Hihita (Sister Annie). After this meeting, Rua allowed Rev. Laughton to complete his journey and so he and Sister Annie rode to Maungapōhatu. Upon arrival, they were met by much defiance and a fearsome haka at the wharehau (meeting house) named Tāne-nui-ā-rangi. Furthermore, the family who were occupying the teachers' house refused to vacate the property. It took some days of negotiating to move the family (Te Kaawa, 2008, p. 23).

When this period ended the uneasy relationship between Rua and Rev. Laughton escalated. At this time, the old people were building a house for Rev. Laughton who also asked them to build a Church; however, the request was refused. Rev. Laughton became angry at the people. One Sunday Rua approached Rev.

Laughton and stated: 'Never mind making a Church at Maungapōhatu, that's your Church, the schoolhouse. You can have the children, but leave the old people to me' (Binney, Chaplin, Wallace, 1979, p. 139). This is as told by Mrs Harimate Roberts, daughter of Rua, who heard this statement as she listened to her father when she was a child living at Maungapōhatu.

2.4 John George Laughton



Figure 11: John George Laughton

John George Laughton was born on the 2nd of December 1891 in Holm Parish, Orkney, Scotland. He was the son of John Laughton, a farmer, and his wife, Mary Ann Balfour Moody Shearer. He came to New Zealand in 1903 and spent his younger days at Mosgiel. After completing his studies at the University of Otago he attended the Presbyterian Theological Hall, Knox College, Dunedin.

Rev. Laughton identified closely with Māori, becoming fluent in the language and earning their respect and affection; they called him 'Hoani'. In 1918 Rev. Laughton was invited to join the Presbyterian Māori mission, and he moved to Maungapōhatu in the Urewera. It was there that he met the prophet Rua Kēnana who had founded his religious community. From the beginning, their relationship was marked by deep theological differences. Rev. Laughton described his very first meeting with Rua Kenana as follows, "I am sure that no Rata seed was ever so small as I felt the first day I met Rua, surrounded by a company of his

followers, who had ridden out to Ruatāhuna with him as an escort” (Te Kaawa, 2008, p. 23).

Despite their differences, a mutual trust grew between the two and friendship developed. They went with the concept and the belief that one God could be found through many different pathways. This relationship brought together the followers of the Ringatū, the Iharaia (Israelites) and the Presbyterian Faiths. Both men shared a deep commitment to Māori education and joined forces in the establishment of a school in July 1918 at Maungapōhatu. Through his relationship with Rua and the people of Maungapōhatu, Rev. Laughton developed an intimate understanding of Māori thought and tradition. Such was the respect that Tūhoe had for the Rev. Laughton that they bestowed upon him rangatira¹¹ status. In 1937, Rev. Laughton conducted the funeral service for Rua Kēnana.



Figure 12: Rua Kenana and John George Laughton

In 1918, Laughton accompanied the Reverend H.J.Fletcher to Ruatāhuna. He helped to build a school there. In 1921, Laughton was ordained a full minister in the Presbyterian Church. That year, on 20 December at Rotorua, he married Horiana Te Kauru of Nuhaka, an outstanding graduate of Turakina Māori Girls' College and a schoolteacher at Matahi and later at Turakina.

¹¹ Rangatira: Chief

Rev. Laughton and Horiaana Te Kauru had five children. They are also the grandparents of Dr. Kathie Irwin who was the Commissioner for the Board of Proprietors of Turakina Māori Girls' College from 2013-2015. The legacy of Dr. Irwin's grandmother and grandfather lives on in her. The contribution she made to the Turakina hostel as the Commissioner and her tremendous efforts to keep the hostel in operation showed outstanding commitment, courage and passion.



Figure 11: Pictured in the top centre is Presbyterian Missionary Rev. John George Laughton. This is the first school that Rev. Laughton and his Assistant had with students (Whare Kanikani), c1919 p3448 Whakatāne

In 1936, Rev. Laughton was appointed superintendent of the Presbyterian Māori missions. Under his leadership, a Māori boys' training farm (Te Whāiti) and five urban boarding hostels for young Māori men and women were established. Local Māori parishes were growing vigorously, and Laughton encouraged them to become more autonomous. He set up special Māori structures for Church administration and ministry training and in 1945 the Presbyterian Church created the Māori Synod (Te Hīnota Māori) as a separate entity.

Laughton's vision of a marae¹² base for the mission culminated in the official opening of Te Maungārongo meeting house at Ōhope, Bay of Plenty, in 1947. When Te Hīnota Māori was established as a full synod of the Presbyterian Church

¹² Marae: the open area in front of the meeting house where formal greetings and discussions take place, often used to include the complex buildings around the marae.

in 1956, Laughton was elected inaugural moderator; he held this position until his retirement in 1962.

John Laughton was a humble, gentle man with a deep love of Māori and the Christian faith. When he died in Rotorua on 3 July 1965, the people of Maungapōhatu placed a rock from their sacred mountain and placed it upon his grave. He was survived by his wife Horianana, two daughters and two sons, and was buried at Hillcrest cemetery, Ōhope, Whakatāne.

2.5 Sister Annie Henry



Figure 10: Sister Annie Henry

Ann Henry was born on the 25 July in 1879 at Riverton, deep in the South Island. She was the daughter of Francis Henry, a saw miller and Catherine McKillop. Ann attended Oraki School and then Riverton District High School. After assisting at Oraki School from 1895 to 1897, she moved to the North Island where she lived with her brother. She devoted herself to Sunday school teaching and to Church-based youth work.

In 1915, Ann began studying at the Presbyterian Womens' Training Institute in Dunedin. At the completion of her first year, she declined a position on staff of a Presbyterian Mission in North India so that she could continue her studies. In

1916, she commenced learning Māori. On the 24th of November, she was ordained Deaconess at St John's Church in Wellington. After two weeks, she joined the staff of the Māori Mission Committee of the Presbyterian Church of New Zealand.

At the age of 37, Sister Annie, as she was now known, was appointed missionary to Tūhoe of Ruatāhuna and its surrounding district. The Presbyterian Church had just recently opened a school and begun pastoral work in this part of the Urewera. At that time there was much resentment among Tūhoe, due to the arrest of Rua Kenana and the killing of his son Toko at Maungapōhatu a year earlier. When Sister Annie arrived in Rotorua, she was told that the area she was entering was dangerous, impossible and she was not of sound mind to continue with this harrowing task of going to perform missionary work in the Urewera.

These comments did not deter her so she set out with another missionary, Abigail Monfries, and made the two-day journey from Rotorua to Ruatāhuna. "The presence of Sister Annie and Ms Monfries created quite a lot of excitement in and around Ruatāhuna with people taking to the bush in shock at seeing their first white women" (Te Kaawa, 2008, p. 6). Sister Annie and Abigail Monfries taught for eighteen months in an old house until Rev. Fletcher and Rev. Laughton with local Māori erected a paling cabin for the school. Māori people of all ages came from miles around to attend the school. As many as seventy children from five to seventeen years of age were taught during the day, and lessons were set up for the adults in the evenings. Although the people of Tūhoe were very suspicious of Pākehā (Europeans), Sister Annie built close relationships with them.

Sister Annie performed other duties beyond her work as a teacher and giving pastoral care as a missionary. According to Te Kaawa (2008), she also acted as doctor, midwife, nurse, dentist, lawyer, carpenter, plumber, policewoman and social worker (p. 11). She went to the aid of people by horseback regardless of the distance and the time of day. At night, she would make use of a lantern to light her way through the darkness. Sister Annie was known to have assisted with childbirth and she would respond to all kinds of calls for medical help. During the 1918 influenza epidemic, she also nursed many Māori avoiding deaths. Preferring

to walk at times even though a Church vehicle was purchased to drive on newly completed roads, Sister Annie's physical attributes, temperament and fortitude made her well suited to her task.

She became good friends with Rua Kenana and they grew to respect each other. She was one of the few Pākehā allowed to enter his round temple at Maungapōhatu. She was also given speaking rights in traditional Māori settings. "Government authorities noticed her growing status within these communities and appointed her Justice of the Peace" (Te Kaawa, 2008, p. 18). Sister Annie was President of the Ruatāhuna Rugby Club for several years and eventually was made a Life Member. She also became Honorary Assistant to the Presbyterian Minister.

Sister Annie was a significant figure and those who met her were deeply influenced by her faith and her love. Her significance among Tūhoe was immense and even after her retirement in 1948 their relationship continued. Sister Annie Henry passed away at the age of 96 and at her request was buried in Ruatāhuna. Although Sister Annie never married she had many whāngai (foster children).



*Figure 11: Sister Annie Henry pictured with some of the Tūhoe people
Annie Henry (seated, right), with fellow Deaconess, Sister Isabel (centre back),
Tūhoe chief Tawhare (seated, centre) and his iwi.*

2.6 Ngāti Apa

“The people of Ngāti Apa live in the Rangitīkei region, towards the south-west of the North Island of New Zealand. Their traditional lands extend between the Mangawhero, Whangaehu, Turakina and Rangitīkei rivers” (Huwyler, G, 2006, p. 141). The Whanganui River marks the north-west and the Manawatū River marks the southeast of this area.

Huwyler explains that:

“Ngāti Apa trace their ancestry to Ruatea, captain of the Kurahaupō canoe. It sailed to New Zealand from the Pacific Islands 22 generations ago. In one popular tribal account, the Kurahaupō was badly damaged off the Pacific island of Rangitahuahua. Many of those on board transferred to the Aotea canoe, which had set out at the same time. It is believed that Ruatea and others remained at Rangitahuahua and repaired the canoe before continuing the voyage. Where the canoe landed and what became of its people is debated by Ngāti Apa, but there is strong evidence that they lived first in the district around Pūtauaki mountain (Mt Edgecumbe) in the Bay of Plenty” (Huwyler, 2008, pp 141-142).

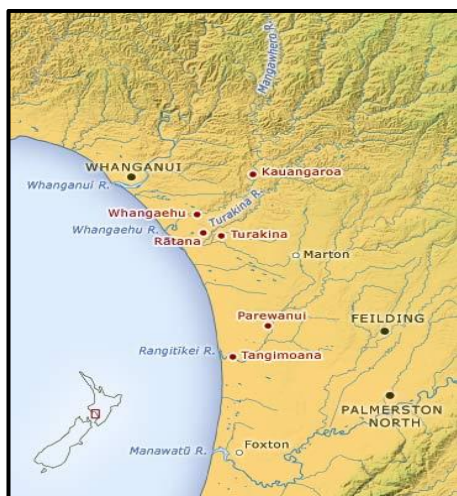


Figure 13: Turakina Valley & Marton near Whanganui

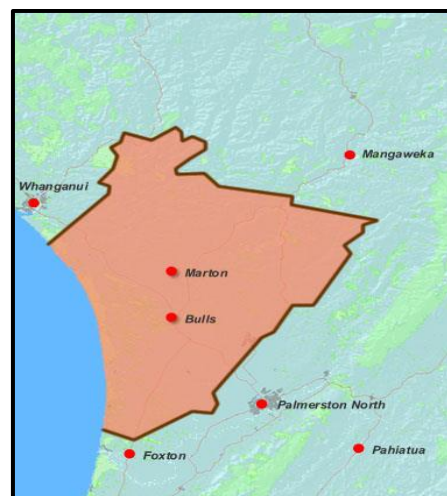


Figure 14: Ngāti Apa Boundary

The tribe is named after their ancestor Apa-hāpai-taketake, who was the son of Ruatea. Stories about Apa places the tribe's origins in the Bay of Plenty. "Some descendants of Apa travelled south to Kapiti and Porirua, and across Cook Strait, where the Ngāti Apa ki te Rā Tō tribe now occupy Nelson, Golden Bay and the West Coast" (Huwyler, 2006, p. 142). There is another group of descendants known as Ngāti Manawa, who remained in the Whirinaki area. They are relatives to Ngāti Apa of Rangitīkei, however have separate identities and stories of their origins.

"North of Rangitīkei, the migrants intermarried with the Ngā Wairiki people. Most of them were descended from Paerangi, who is better known as a founding ancestor of the people of the Whanganui River and the Ngāti Rangi tribe at the base of Mt Ruapehu. Many of the Ngā Wairiki people were also descendants of Turi, the captain of the Aotea canoe, through one of his sons, Tūrangaimua. Until the 19th century, Ngāti Apa did not really exist as a distinct tribe. Before then, descendants of Apa-hāpai-taketake lived as part of other tribes and sub-tribes in the Ngā Wairiki and Rangitīkei areas" (Huwyler, 2006, p. 141).

The battles between Ngā Wairiki and Whanganui were significant in forming Ngāti Apa as a distinctive tribe. These battles resulted in the death of a leading Whanganui chief, Takarangi Atua. There was the expectation that revenge would be sought however; an alliance with the people from Rangitīkei evolved.

"It was agreed that all the sub-tribes would converge at Parewanui, on the north bank of the Rangitīkei River, to present a united defence against any attack. Ngāti Raukawa tribe, who occupied Te Poutū Pā¹³ on the opposite side of the river, supported the alliance". A third settlement at Te Awahou, seaward of Te Poutū

¹³ Pā: fortified village or marae

on the south bank of the river, was also fortified. This alliance of Ngā Wairiki and Rangitīkei peoples gave rise to a sense of tribal unity” (Huwyler, 2006, p. 143).

During some negotiations of a major land sale in the 1840s which was known as “the Rangitīkei–Turakina transaction, the government agent Donald McLean referred to all the people from Ngā Wairiki and Rangitīkei as Ngāti Apa” (Huwyler, 2006, p. 144). Ngāti Apa became a distinct tribe approximately 13 years following this.

2.7 Te Aka Puaho - Te Hīnota Māori (The Māori Synod)

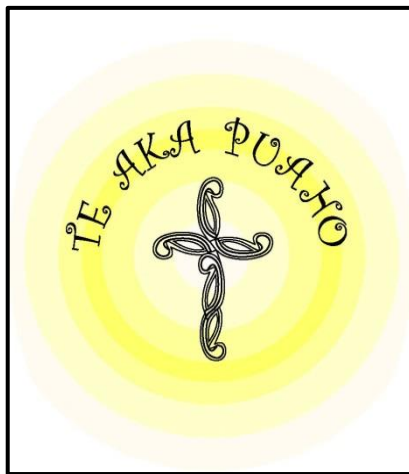


Figure 15: Te Aka Puaho Symbol

The symbol of Te Aka Puaho, the Māori Synod of the Presbyterian Church, as pictured above is a cross, which has been made from the vine. As explained to me by the Rev. Hariata Haumate, “It symbolises Te Aka Matua, Te Aka Taiepa, the strongest vine in the forest. To hold to that strong vine, you are the branches and I am the vine. Christ is the strong vine.”

The Reverend Warren P. Foster was appointed to the staff of the Māori synod in its very early years. The Rev. Foster had derived from a background of a Māori child that was raised by a Pākehā family.

“Te Hīnota Māori was established against the background of the domination of Māori by Pākehā in which the Church played no small part. Māoridom suffered a serious setback in the early years of Aotearoa’s introduction to Christianity, characterised by misguided action and ignorance of Māori values and spirituality, which soon had Māori abandoning most of their cultural heritage and becoming brown Europeans. They abandoned their wharenui, their arts, and their communities to ape the Pākehā style of progress” (Foster, 1992. p. 7).

Foster continues to say:

“After a period of exposure to the so-called Western style of life, the people began to notice deterioration in morals, spirituality, and many other aspects of life at the root of which was their very identity. The Church was instrumental in making Māori abandon their carvings, which Pākehā saw as demigods or idols, closing down their wharenui¹⁴, and dropping their language in favour of the language of the Pākehā” (Foster, 1992. p. 7).

The formation of the synod stemmed directly from a resolution of the General Assembly in 1951 providing for the calling of a special Conference on Māori Missions. No better settlement on the subject could be made than that which formulated by that Conference for presentation to the General Assembly, and through the Assembly’s agreement with proposals of that statement the Māori synod was created. It was the coming of age celebration of the Church’s child the Māori Synod, Te Aka Pūaho.

The following statement contained in the report of Te Hīnota Māori became the focus for deliberations of the Conference:

“We believe that the situation in the Māori section of the Church is exactly the same as in the work of the Church among other races

¹⁴ Wharenui: meeting house

overseas, that is that only when the fullest expression is given to native leadership within the Church does the Church become indigenous and of the soil and people and cease to be foreign.”

The Conference received reports by the Māori Mission Committee, the Staff, the Māori Synod, and a number of representative people interested in the Church on the future of the Church among the Māori people. Unanimous recommendations were made as follows:

- That Assembly take steps to give the Māori Synod synodal powers.
- That until the details are worked out and agreed to by the Assembly the Māori Synod be invested with Presbyterian powers as from the meeting of the Synod in May, 1953.
- That the Māori Mission Committee be authorised to transfer further responsibility to the Māori Synod as the situation develops.
- That the Assembly commission the Moderator of the General Assembly to attend the Māori Synod, convey these decisions to the Māori people and conduct a service of dedication.
- That the Committee on Standing Committees nominate a special Committee to study the new situation and recommend to Assembly such alterations in the Book of Order as are necessary to provide the Māori Synod with the required powers within the Presbyterian Church of New Zealand.

As directed by the 1952 General Assembly, the Moderator, the Right Reverend James Baird, waited on the following meeting of the Māori Synod in May 1953, to publish the proclamation and to convey the Presbyterian powers which had been granted to the Synod pending the formulation and adoption of the Constitution of the Synod as a Court of the Church. That meeting of the Māori Synod was an occasion without parallel in the annals of our Māori work.

Rev. Foster was “presently grateful for his early childhood experience, but was deeply indebted to the members of the Māori Synod for teaching him Māoritanga,

and most of all he was indebted to his late wife Rerekau” (Foster, 1992, p. 7). Rev. Foster believed that in order for him to be effective as a minister, it was imperative that he learn the Māori language as quickly as possible which was by way of total immersion. This newfound knowledge, skill and experience enabled the Rev. Foster to provide an insight into “the differences there are between Māori and Pākehā Christian ministry. This death of knowledge among Pākehā of things Māori, is the reason ministers like myself, in Te Hīnota Māori, must continue to work separately and independently from our counterparts in the Presbyterian Church. It is essential that the Church continues to support the role of the Synod as it presents Christ through Māori eyes to Māori people” (Foster, 1992, p. 7).

The Right Reverend Duncan Jamieson was a Moderator of the Presbyterian Church of Aotearoa New Zealand from 1991 to 1993. Rev. Jamieson states:

“Whether we like it or not, we live in a country where there are two main groups of people – the original inhabitants, and ‘the rest of us’. In the earliest days of ‘the rest of us’ being here, a Treaty was drawn up and signed. It was not drawn up and signed at the instigation of those original inhabitants. The motivation for the Treaty and the actions that brought about its signing all stem from ‘the rest of us’. Ever since then, we have been trying to sort out the implications of what was done. Often, ‘the rest of us’ have wanted to forget the Treaty. Many do not want to do that, and arguments have raged over its translation and the significance of a lot of the terms. But the most important thing about the Treaty is its wairua – that is, the spirit that it embodies” (Jamieson, 1992, p. 9).

Rev. Jamieson has described the relationship between the Treaty and the Christian way as being “a wairua of partnership. It is a wairua based on the gospel. We know that is so, because on the side of ‘the rest of us’ it was the missionaries, directed explicitly by the British Government, who advocated the Treaty to the Māori” (Jamieson, 1992, p. 9).

“We, in our turn, need to belong to the wairua of the Treaty. That is the spirit of respect, and of fairness, of justice, and of mutual belonging. Each generation needs to appropriate the Treaty for itself. The wairua needs to be born again in us all, as each generation comes along” (Jamieson, 1992, p. 9).

The establishment of Te Aka Puaho was a way of ensuring that the Māori voice and means of worship was respected and treated equally. As expressed by Rev. Foster and Rev. Jamieson, there was clearly a need for Māori to be well represented within the Church by their own people using their own language, and maintaining their own protocols and practices.

The Right Reverend John Laughton is quoted, “As a Church, we came too late, we gave too little, and we gave up what we had” (Laughton, 1992, p. 30). Perhaps the closure of Turakina is an example of this very statement.

2.8 The Chronology of the Māori Missions to Tūhoe

Table 1: Location - Ruatāhuna

Name	Date
Sister Annie Henry	1917 – 1948
Miss A. Monfries	1917 – 1918
Miss S. Tweed	1917-1918
Miss E. Ormsby (Assistant)	1918
Miss M. Pharin (Assistant)	1929-1931
Miss I. Davidson (Assistant)	1935-1936
Miss A. Melrose (Assistant)	1937-1938
Miss M.J. Sampson (Assistant)	1939
Miss M. Queale (Assistant)	1940-1942 1944-1948
Sister Mary Lowery	1943
The Rev. D.R Madill	1948-1954
Miss Z. Miller (Assistant)	1949-1951
The Rev. D. R. Madill	1955-1956
Mr T. Hawea	1956-1960
The Rev. T. Te Teira	1960

Note: Sister Lowery replaced Miss Queale during her absence in 1943

Table 2: Location - Maungapōhatu

Name	Date
The Rev. J.G. Laughton	1918-1924
Mr John Laughton (Snr)	1918-1924
Mr J. Currie (Assistant)	1920
Sister Jessie Grieve	1921-1923
Sister Dorothy	1921 -1923
The Rev. J. G. Laughton	1925-1926
Mr J. Laughton	1925-1926
Mr J. Black (Assistant)	1925-1931
Mr J. A. L. Carter	1931-1932
Miss M. Wilson (Assistant)	1933
Mr J. Currie	1933-1934
Sister Mary Lowery	1934-1936
Miss I. Willets	1936-1939
Miss M. Hutton	1940
Miss D. Carson	1940-1941
Miss H. Shears	1942-1944
Sister K. Hollies	1947-1948
Mrs L. G. Pettigrew (Honorary)	1948-1950

Note: At the end of 1947, Miss I. D. Paulger reassigned as Head Teacher of the Maungapōhatu School after 23 years' distinctive service as Teacher and Missionary in the most isolated outpost.

Table 3: Location - Whakatāne

Name	Date
The Very Rev. J.G. Laughton	1950-1960
Sister Annie (Honorary)	1950-1960
Sister Mary Lowery	1956-1959
Sister M. Queale	1960
The Rev. R. Lewis	1961

Table 4: Location - Te Teko

Name	Date
The Rev. K. Te Puawhe	1955-1960
Mr T. Tioke	1960

Table 5: Location - Waikaremoana

Name	Date
Sister Jessie	1921-1923
Miss M. Gardiner (Assistant short period)	1921
Miss J. Kearney (Assistant)	1923)
Sister Jessie Grieve	1924
Miss F. Cone (Assistant)	1924
Sister Heather	1925-1928
Miss Downes (Assistant)	1926-1927
Miss Cole (Assistant)	1928
Rev. J. Mann	1929-
Sister Edith	1929-1934
Miss M. Allison (Assistant)	1931
Miss B. Millins (Assistant)	1932-
Miss M. E. J. Davidson (Assistant)	1934-
Mr J. Currie	1935-1937
Sister J. Kearney	1936-1949
Miss O. M. Tate (Assistant)	1937
Miss R. D. Cromb (Assistant)	1939-1941
Miss A. Melrose (Assistant)	1941
Miss O. M. Tate (Assistant)	1941-1943
Miss M. Coombe	1946-148
Miss S. Arbuckle (Assistant)	1948-1950
Mr A. J. E. Orange	1950-1953
Sister M. Lowery	1953-1954
Sister Mary Lowery	1955-

Table 6: Location - Te Whaiti

Name	Date
Sister Annie	1925-1948
Miss M. Pharin (Assistant)	1929-1931
Miss I. Davidson (Assistant)	1935-1936
Miss A. Melrose (Assistant)	1937-1938
Miss M.J. Sampson (Assistant)	1939
Miss M. Queale (Assistant)	1940-1942
Sister Mary Lowery	1943
Sister M. Queale	1944-1948

Note: Sister Lowery replaced Miss Queale during her absence in 1943

Table 7: Location - Matahi

Name	Date
Nurse E. W. Doull	1925-1934
Miss E. Bruce	1925-1932
Miss Minnie McCauley	1925-1926
Miss Molly Phairn	1932-1934
Miss M. H. Miller	1935-1942
Miss S. Te Pou	1936-
Miss D. Maunder	1937-1940
- Miss M. Boynton	1937
Miss B. Graham	1940-1941
Miss M. Te Puawhe (Assistant)	1940-1941
Sister Olga	1942-
Miss R. Te Reira (Assistant)	1942
- Miss E. E. Webber	1943
- Miss M. Thompson (Assistant)	1943
Mr. and Mrs. W. Little	1944-1947
Miss L. Murray (Assistant)	1944-1945
Miss McIvor (Assistant)	1945-1946
Mrs M. A. Russell	1947-1948
Sister N. Morgan	1948-1949
Miss M. E. Mills (Assistant)	1948-1949
Sister I/ Murray	1949-1950
Miss L. Wilkins (Assistant)	1949
Miss M. Crawford	1950-1954
Sister I. Murray	1952-1954
Sister Rae Kingan	1952-1954
Miss M. Crawford	1955-1960
Miss N. Lewis (Assistant)	1956-1957
Miss B. T. Ansell (Assistant)	1957-1959)
Miss E. Wiremu (Assistant)	1958-
Miss M. Medland (Assistant)	1959-
Miss H. Wati (Assistant)	1959-
Mr W.J Millward	1960

Note: Miss H. Wati is Hariata Haumate nee Wati

Table 8: Location - Waimana

Name	Date
Sister Aileen	1925-1932
Sister Flor	1925-1926
Miss E. M. Arthur (Assistant)	1925-1926
Miss M. H. Miller (Assistant)	1926-1934
Miss N. Morgan (Assistant)	1926-
The Rev. T. Tioke	1932-1933
- Miss F. A. Bailey (Assistant)	1933
- Miss N. Rakuraku (Assistant)	1933
The Rev. Hemi Potatau	1933-1934
Sister H. Bruce	1934-1935
Sister Aileen	1935-1938
Miss M. Garbutt (Assistant)	1935-1938
Sister Olg	1936-1941
Sister Edith (Language School Teacher)	1940-1942
Miss R. Te Teira (Assistant)	1940-1942
Miss I. Currie	1942-1945
Sister M. H. Miller	1942-1952
Miss Thompson (Assistant)	1944-
Miss I. Murray (Assistant)	1945-
Miss B. Williams (Assistant)	1946-
Miss M. Tiwha (Assistant)	1946-
Miss Rae Kingan (Assistant)	1947-
Miss R. Tuwairua (Assistant)	1947-1949
Sister Aileen (Relieving)	1948-1949
The Rev. J. A .L. Carter	1951-1953
Mr. and Mrs. R. W. Melvin (Mission School)	1952-1954
Mr H. C. Moore	1954-
Mr H. C. Moore	1955-1957
Mr G. W. Simpson (Mission School)	1956-1959
Mrs G. W. Simpson (Mission School)	1956-1959
Miss M. Medland (Mission School)	1958-
Mrs G. W. Simpson (Mission School)	1959-
The Rev. K. Te Puawhe	1960-
Mr K. Katene (Assistant)	1960-

Table 9: Location - Waiohau

Name	Date
Sister Tiaki	1925-1930
Miss F. Cone	1926-1930
Sister Doull	1935-1938
Miss M. J. Sampson	1938-1939
Miss A. Melrose	1940-1942
Miss E. E. Webber	1940-
Mrs M. Black	1940-
Sister L. Shuffill	1941-1942
Sister Edit	1943-1946
Mr K. Te Puawhe	1946-1947
Te Rev, D. R. Madill	1947-1948
Sister K. Hollies	1948-1951
Sister M. H. Miller	1952-1952
Mr T. Te Teira	1956-1957
The Rev. T. Te Teira	1957-1960
Sister Mary Lowery	1960-

Table 10: Māori Synod Office Staff

Name	Date
The Very Rev. J.G.Laughton C.M.G (Moderator)	1950-1960
Miss C. R.Scott (Office Assistant)	1955-1957
Miss R. Te Pou (Office Assistant)	1955-1956
Miss S.J.Young (Assistant and Treasurer)	1955-1956
Mr I.P.Turner, A.C.I.S (Secretary and Treasurer)	1956-1960
Miss E.M. Cotter (Office Assistant)	1956-1960
Miss E.G. Thompson (Office Assistant)	1957-1959
Miss C.M.White (Office Assistant)	1958-1960
Miss S.M.Lohead (Office Assistant)	1960
Mrs E. Hillhouse (Office Assistant)	1960
Mr K. Karatiana Tamati (Office Assistant – part-time)	1960

2.9 Māori Boarding Schools

An important aspect of maintaining the Church was the development of the Māori boarding schools and the attendance of Māori students. Smith (1996) states, “Some specific reasons why the Ministry of Education should target the Māori Boarding Schools for development:

- The past contributions of these schools and record of achievement, of leadership and cultural excellence
- The lack of consistent high performance in most of these schools since integration with the State
- The need to provide real educational options and choices for Māori parents as implied in the rhetoric underpinning the Tomorrow’s Schools reforms
- The fact that significant numbers of Māori parents have indicated their preference for Māori Boarding School option for their children (AGB McNair Report: 1992: ‘Survey of Demand for Bilingual and Immersion Education in Māori’; MRL Research Group Report: 1995: ‘Māori and Pacific Island Language Demand for Educational Success’)
- The unique features of the Māori Boarding Schools option include:
 - A twenty four hour schooling opportunity
 - A strong Māori cultural environment
 - Schools which draw pupils from all iwi across the country
 - Schools which develop future Māori leaders
 - Schools which have a ‘taha wairua’ (Māori spirituality) component.”

Smith also states that, “The parameters of this study are circumscribed by the following factors:

- Schools with a long history of an education focus on Māori pupils
- Schools which have a beginning with Church patronage and a special character related to their Church association
- Schools which have special character built around the positive reinforcement of Māori language and culture
- Schools which are mainly boarding institutions
- Schools which have a long history of previous success and high academic output for Māori students” (p. 7).

During the time that Smith's report was conducted, all the Māori Boarding Schools were in operation. They are listed below:

- St Stephen's (Bombay, Auckland) – (Tīpene)
- St Peter's (Northcote, Auckland) – (Hato Pētera)
- Queen Victoria (Parnell, Auckland) – (Kūini Wikitōria)
- St Joseph's (Taradale, Napier) – (Hato Hōhepa)
- Hato Pāora (Cheltenham, Feilding) – (St Paul's)
- Turakina Māori Girls' College (Marton)
- Hukarere Girls' College (Napier)
- Te Aute College (Pukehou, Hastings)
- Te Waipounamu (ChristChurch)

To date, Te Waipounamu, Queen Victoria and St. Stephen's remain closed. Turakina Māori Girls' College was closed this year. It needs to be noted that Hukarere Girls' College had been closed several times and reopened.

Smith (1996) points out that

“In its broadest sense, the key objective of this exercise is to find ways which will once again make these schools successful in developing strong Māori leaders with excellent academic, cultural, social and international skills who are able to contribute fully to the future well-being of the whole New Zealand society” (p. 7).

Further to this Smith (1996) states: “The Māori Boarding Schools need to be protected and their long term survival and success assured so that Māori do have realistic and viable choices at the secondary school level” (p. 18). Hughes and Launder, 1990, (as cited in Smith, 1996) “The loss of the Māori Boarding School option would create a wider racial and class division within education and schooling than already exists (p. 19).

“The opening of the Turakina Māori Girls' School was the direct impact of the negotiations of a group of enthusiasts, who used an opportune time in the life of the Church to put forward their

scheme for establishing a boarding school for Māori Girls to learn the simple rules of life and health under Christian leadership” (Budd, 1939, p.26).

“The first official reference to the establishment of a school for Māori girls is to be found in the Assembly proceedings for 1902” (Gray, 1970, pg. 11), but “the scheme had been well thought out sometime before that date. The three conspirators were, Mrs. David Gordon, of Marton, the wife of the Convener of our Māori Mission, Miss McKellar, to become a Mrs. Hercus of ChristChurch, and the Rev. H.J. Fletcher” (Pamphlet, Dunedin, 1924, p.13).

The report in the Wanganui Chronicle, 13 April, 1905 suggests that it was Miss McKellar, who first suggested that the Turakina Manse should be purchased for the school. In a later article of the Whanganui Chronicle, 27 October, 1927 it states that it was a Rev. John Ross, who first thought the building would make a useful centre of experiment in Māori welfare. Whatever the claims to the first idea of the school, it was Mr Henry J. Fletcher, who was eventually to be regarded as the Founder of Turakina Māori Girls’ College (Laughton, op.cit., p. 12).

Gray states, “it has been revealed that Mr Fletcher was an Anglican until he met Mr Duncan, and as previously stated, came under his influence. Mr Fletcher, in turn was to influence Mr Hamilton, also an Anglican, and be responsible for his nomination as the first principal of Turakina” (p. 18. Information given by his daughter, H. Fletcher, Taupō, 13/9/70).

In summary, this chapter focussed on key people who influenced Tūhoe and Tūhoe women who attended Turakina, Tūhoe leader Rua Kenana and Presbyterian Missionaries Rev. John George Laughton and Sister Annie Henry. Ngāti Apa supported the establishment of a Māori Girls’ boarding school in the region and have cared for the school for more than 110 years. The conception of Te Aka Pūaho, the child of the Presbyterian Faith, has been a critical part of Tūhoe women who have committed to the faith beyond Turakina.

The chapter that follows outlines the method applied to this study and discusses research and principles of Māori research. It examines ethics, research design, research issues, research questions and research approach. Also included in the next chapter are profiles of the research participants as well as a discussion on the concept of Mana Wahine.

Chapter 3

Research Methodology

3.1 Introduction

This chapter outlines my research methodology and covers my research approach, research design, research ethics, the research questions and Tūhoe methodology. An explanation of why a particular approach was necessary for this research forms a very important part of this thesis. This chapter also examines Māori research and its history, the goals of Māori research and the definition of Māori research. The question ‘what is kaupapa Māori Research’ is explored in this chapter as well. A brief profile of the participants is included as well as comments and views regarding Mana Wahine.¹⁵

3.2 Māori Research

What is Māori research? Is it research that is conducted by Māori? Is it research that involves Māori people as the subject and is conducted by non-Māori? Is it research that is conducted by Māori, in the Māori language and is about Māori epistemology? I pose these questions and have positioned them to guide this chapter. Until my involvement with pursuing further qualifications at Hamilton Teachers College and the University of Waikato in 1985, research was an absolute foreign subject to me. Māori research was not spoken of during my college education years prior to me attending a tertiary institution. Further to this, I do not recall hearing the term ‘Māori Research’ during my teacher training and university years in the mid-late 1980’s.

Linda Tuhiwai Smith (2012) states, “The word itself, ‘research’, is probably one of the dirtiest words in the indigenous world’s vocabulary.” Smith further points out that research “when mentioned in many indigenous contexts, it stirs up silence, it conjures up bad memories, it raises a smile that is knowing and

¹⁵ Mana Wahine: Female Capacity, Female Autonomy, Female Empowerment

distrustful.” It was generally perceived that research was conducted by and known only to non-Māori.

“Research can be defined as a careful way to find out something that is not known. This might mean a way to find out facts about a topic or to seek a deeper understanding and explanations for things that puzzle us. Research is seen as a scientific activity conducted by scientists, but it is also conducted by non-scientists, that is, people who work in the humanities, the arts, performance and in solving everyday problems” (www.rangahau-co.nz/research-intro/).

It has been evident to me that research attracts both praise and criticism. It is information that is accepted or absorbed by some and ignored by others. It is also a process by which one seeks new knowledge and creates technologies for improvements. “One area where research has been criticised has been in relation to groups of people who have been oppressed and marginalised by society. In the past, these groups included women, blacks and other ethnic minorities and indigenous people” (www.rangahau-co.nz/research-intro/).

I believe that Māori research is an involvement of Māori as researchers and/or participants; and is centred on Māori knowledge. It is research that is conducted by Māori within a Māori epistemology paradigm. Māori have been observed, described, measured and subjected to the judgements of tauwi¹⁶ since first contact.

In Marewa Glover’s writings on kaupapa Māori she states that “we have been represented variously, often unfavourably, first as noble savages” (Glover, 2002, p. 4). Ngahuia Te Awekotuku adds to the discourse describing the space as “dissipated, inferior, decadent, unpredictable, subversive” and “amoral” (Te Awekotuku, N, 1991, p. 10). It is my view that Māori research is necessary for

¹⁶Tauwi: a Māori term for non-Māori

self-preservation and to ensure that Māori are fairly and accurately represented by the data and findings. Who conducts research is vitally important to Māori. Glover says, “There was general support for the “ideal” that Māori research should be done by Māori researchers. There was division over who qualifies as a Māori researcher however” (Glover, M, 2002, p. 19).

3.2.1 History of Māori Research

It was not really until the 1960’s that Māori started to articulate more publicly their criticism and resentment of the role of research in colonization (Smith, 1995). This occurred within the context of a wider “rangaitiratanga”¹⁷ movement, which gained national momentum in 1975 with the Māori Land March (Kotuku Partners, 1994). Glover expresses that “the resentment towards research extended beyond concern that research methodology breached tikanga¹⁸, or that the result of research decreased rather than increased the mana of iwi” (1991, p. 6). Māori also criticized “the different set of beliefs that underlie the whole process” (Smith, 1986, p.8).

“By the 1970s research abuse was the subject of political protest that ultimately led to a re-examination by some groups of researchers about the nature of research involving marginalised and oppressed communities. From this work, new approaches to research arose, like feminist research, participatory action research, critical theory and critical pedagogy, indigenous research, and Kaupapa Māori research” (www.rangahau-co.nz/research-intro/).

The way in which Māori of the past existed was essentially tribal with each iwi¹⁹ having their own protocols and practices in place to provide structure for the people. All knowledge was to uphold the interests and the power of the iwi.

¹⁷ Rangaitiratanga: absolute sovereignty

¹⁸ Tikanga: This Māori word has a wide range of meanings such as tradition, protocol, culture, custom, etiquette, ethic, practice, fashion, formality, lore, manner, meaning, mechanism, method, style and so forth. It means a “Māori way of doing things”.

¹⁹ Iwi: tribe of people

Knowledge was deemed tapu²⁰ and so strict boundaries were in place to control its treatment. Māori themselves are in the best possible position to handle, manage and control the distribution of knowledge that belongs to the iwi.

3.2.2 Goals of Māori Research

In the previous section I expressed the notion that Māori research is necessary for self-preservation and to ensure that Māori within their various iwi or collectively as a people are fairly and accurately represented. As stated in other references by Glover and Smith, research for Māori by Māori about Māori came about because of the dissatisfaction and resentment towards research that failed to uphold the values, beliefs and practices of Māori. Since the 1970's research methodologies have been scrutinised, criticised and heavily examined. This has resulted in a number of new approaches to research and in particular to Māori and Indigenous Peoples research.

In 2002 Ngā Pae Māramatanga (NPM) was established by the founding Director's Professor Linda Tuhiwai Smith and Michael Walker. Its name, which means "horizons of insight," was given by the Professor Hirini Moko Mead and it embraces the whakataukī of the Centre, the pursuit of horizons of understanding so we may emerge into the world of light. In this analogy, the world of light is education, academia and reaching out to grasp onto the branches of westernisation. Some may agree and some may not. In my view there are two worlds of light, that of the westernised world and that of Te Ao Māori me Te Ao Taketake.²¹

In the Māori world of light, it is about having the knowledge of who you are, where you come from and where we are heading as a people that are of most importance. In the edition, 'Māori Role Models 11: Inspirational kōrero²² from inspirational Māori' (2012) Kaa Williams answers the following question, "Why are you proud to be Māori?"

²⁰ Tapu: sacred

²¹ Te Ao Māori me te Ao Taketake: The Māori and the Indigenous peoples' views, perspectives and opinions.

²² Kōrero: talk, speech, words

Kaa Williams:

”I truly believe that knowing who I am, where I’m from, and being grounded both mentally and spiritually in my Tūhoe-ness, gives me a solid foundation in both Pākehā and Māori knowledge” (p. 32).

During the period from 2002 to 2010, the NPM Centre focused on addressing the disparities in Māori participation and success in tertiary education and research training. “One of its initial goals was to attain a total of 500 Māori PhDs (completed and enrolled), and over subsequent years’ successful participation in doctoral programmes rapidly increased to the point that a total of 703 of Māori PhD students had either completed or enrolled as at 2010. That success has been mirrored in NPM's National Māori Post-graduate programme, Mai Te Kupenga, which has over 700 students currently involved, with 1000’s being involved since its inception” (www.katoa.net.nz/kaupapa-Māori).

Another goal of Māori research is to empower Māori even more by raising academic achievement among Māori at tertiary level. This vision and focus obviously has continued, “In 2016, the centre has implemented a new research strategy significantly different in design to previous NPM research programmes. This new focus comprises a suite of research projects within three key themes woven through with a vigorous programme, Te Reo me Ngā Tikanga Māori that invests our indigently strongly into the research space. These research themes are Whai Rawa (The Māori Economy), Te Tai Ao (The Natural Environment) and Mauri Ora (Human Flourishing)” (www.katoa.net.nz/kaupapa-Māori).

“Māori have the right to be recognised and supported as producers of research knowledge on their own terms and according to their own agendas, not as adjuncts to the agendas of others. Without research into the inequities that lead to higher Māori imprisonment rates, health problems and unemployment, as a nation we are left with the financial and social burden these disparities create. Undermining Māori-centred knowledge production and the work of leading Māori educators, for instance, makes it virtually impossible for tertiary institutions to meet the government’s extremely ambitious goals for parity in the academic performance

of Māori and Pasifika students compared to other New Zealanders by 2017. This is a clear contradiction in government policy” (www.katoa.net.nz/kaupapa-Māori).

The knowledge framework below is published in *Enhancing Mātauranga Māori and Global Indigenous Knowledge* (2014). This framework supports the journey of the learner to, “quickly see an end point that will galvanise a sense of purpose, determination and capacity for mātauranga Māori and indigenous knowledge transitions” (p7).

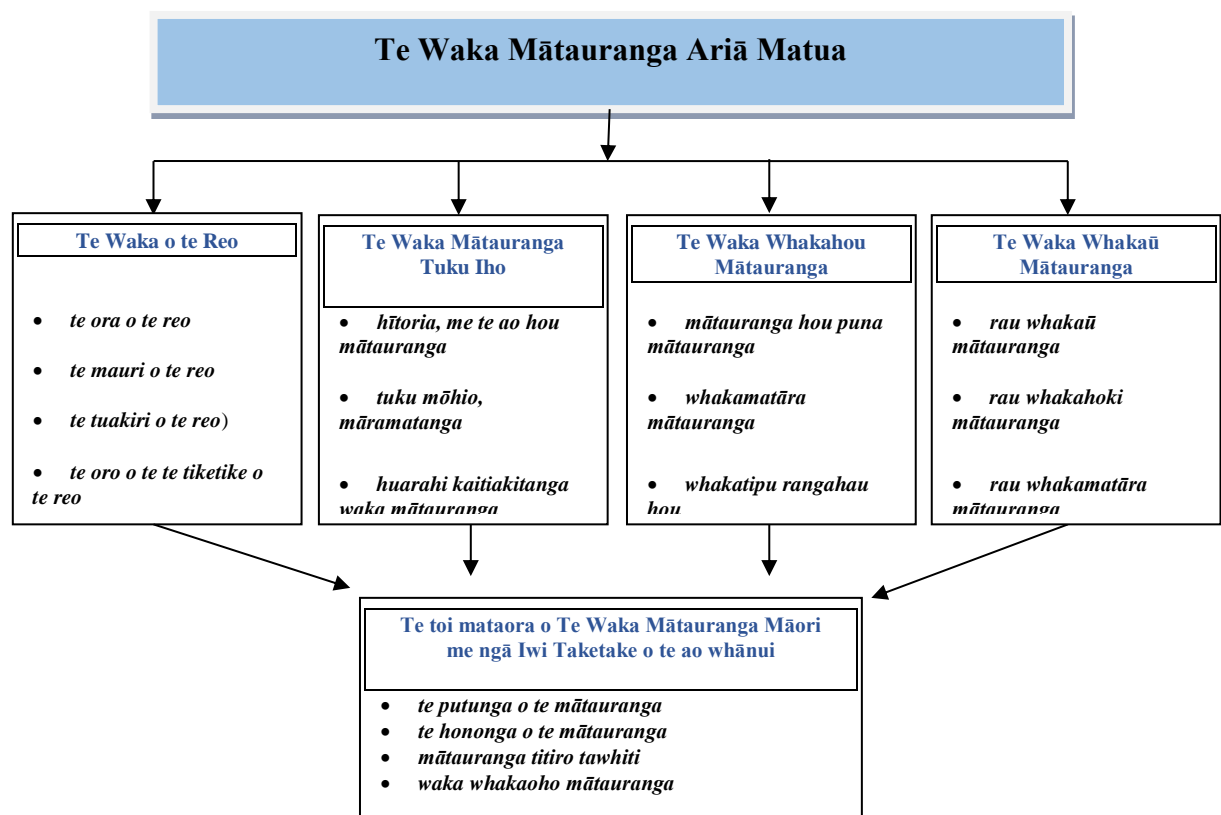


Figure 16: Te Waka Mātauranga Framework

3.2.3 Kaupapa Māori Research

Kaupapa Māori research is theme based with topics and matters that are of significance and of great importance to Māori. The subject matter or issue at hand will have some impact on Māori. Kaupapa Māori research is about Māori and how Māori function the way they do.

In January 2002, Marewa Glover produced a document on 'Kaupapa Māori Health Research Methodology specifically on a literature review and commentary on the use of a kaupapa Māori approach within a doctoral study of Māori smoking cessation.' This document contains a section on Māori involvement in research. Glover states that "Cunningham (1998) classified research into four types: research not involving Māori; research involving Māori; Māori-centred research; and kaupapa Māori research" (Glover, 2002, p. 10). Further on in this section Glover further states that, "For Cunningham, research only qualifies as kaupapa Māori if the project is under Māori control, in contrast to Māori centred research where control still rests with mainstream. Consensus on the criteria research has to meet to be deemed kaupapa Māori is elusive" (Glover, 2002, p. 11).

The participation of Māori, as with other Indigenous peoples throughout the world, in the entire research process is essential if the confidence of whānau²³, hapū²⁴ and iwi in research is to be recovered. Graham Smith (1990) has summarised Kaupapa Māori research as:

- Is related to 'being Māori'
- Is connected to Māori philosophy and principles
- Takes for granted the validity and legitimacy of Māori, the importance of Māori language and culture; and
- Is concerned with 'the struggle for autonomy over our own cultural well-being'

Smith adds that there are six principles that guide Kaupapa Māori research:

- (tino) rangatiratanga (relative autonomy principle)
- Taonga tuku iho (cultural aspirations principle)
- Ako Māori (culturally preferred pedagogy)
- Kia piki ake i ngā raruraru o te kāinga (mediations of socioeconomic and home difficulties principles)
- Whānau (extended family structure principle)
- Kaupapa (collective vision, philosophical principle)

²³ Whānau: Family which includes the extended family

²⁴ Hapu: Sub-tribe

Linda Tuhiwai Smith (2012) comments about research by Māori:

“at the outset it needs stating that not all those who write about or talk about Kaupapa Māori are involved in research. Kaupapa Māori has been applied across a wide range of projects and enterprises. Furthermore, not all Māori researchers would regard themselves, or their research, as fitting within a Kaupapa Māori framework” (p. 186).

When I look at the research work I have carried out for this thesis, I consider whether this is entirely a Kaupapa Māori research. My participants are Māori from a particular iwi however; the context of study is an educational environment established by non-Māori for Māori girls. Can I conclude that my thesis is based on Kaupapa Māori research? I believe that in a way it is. It is a research that collates the thoughts, views and experiences of Māori women of Tūhoe in a college that was established for young Māori women. The research approach was conducive to and respectful of tikanga Māori. The Founders of the college were non-Māori and the reasons for its establishment were not based on Kaupapa Māori either but more from a European perspective of how Māori women should conduct themselves. In this respect this thesis is also not Kaupapa Māori.

Bagele Chilisa (2012) produced a book on ‘Indigenous Research Methodologies’. Within that book is a section on Kaupapa Māori Research Methodology. Kaupapa Māori research has been defined as “research that is culturally safe, that involves the mentorship of kaumātua²⁵ that is culturally relevant and appropriate, while satisfying the rigor of research undertaken by a Māori researcher, not a researcher who happens to be Māori” (Irwin, 1994). Marewa Glover (1997) describes Kaupapa Māori as a “desire to recover and reinstate mātauranga Māori²⁶ the

²⁵ Kaumātua: Māori elders

²⁶ Mātauranga Māori: Māori knowledge which is not the same as knowledge of other ethnicities

indigenous system that was in place before colonization” (p. 3). Kaupapa Māori and Kaupapa Māori research aim to achieve the same outcomes and that is to protect, have power over and have full control of Māori epistemology, Māori knowledge and its resources.

Kaupapa Māori research has brought about significant change. Change in the way Māori of today view research. Change from Māori being the researched to Māori being the researcher or both. Change from the fear of the unknown pertaining to research and overwhelming feelings of mistrust to taking control of the research as Māori and directing its pathway with confidence and rigor. Makere Stewart-Harawira (2005) states, “My research methodology has involved participation and praxis that are fundamental to a kaupapa Māori methodology. This functioned at multiple levels and was driven by multiple factors, the most important being my commitment to social transformation” (p. 21). Surely Māori research is also about how Māori people can use the knowledge gained from research to improve the spiritual, cultural, physical and emotional well-being of Māori people, at the same time upholding iwi traditions of old along with the changing world of today without compromise.

3.3 Tūhoe Methodology

Professor Taiaiahia Black (2014) states that:

“Knowledge and literacy connected to mātauranga ā-iwi²⁷ provides us with the facility to understand, respond to, and use these forms of written and oral literature. They enable chronicled history to convey insights into mātauranga ā-iwi connected with an audience and indigenous people of the world. Mātauranga ā-iwi and the global indigenous intellectual mind encourage us all to explore the unique genealogies of our narratives; the ways in which our traditional poets’ ideals, philosophy, wisdom, judgement, and belief can influence successive generations of literary scholars and leaders” (pg. 14).

²⁷ Mātauranga ā-iwi: Tribal knowledge or knowledge that is characterised by your tribe e.g. Tūhoetanga

Professor Wiremu Doherty (2014) explains his views of Mātauranga ā-iwi as it applies to Tūhoe stating, “It will show examples of mātauranga ā-iwi connecting the people of Tūhoe to their landscape of Te Urewera, and how the relationship with the environment and people build and map the knowledge base for Tūhoe, mātauranga Tūhoe” (p. 30). Doherty also outlines the experiences and connectedness of Tūhoe with the land, the environment and how it shapes the language of Tūhoe and its philosophies or ideologies (p. 30). The older a Tūhoe person is then the more immersed they are or they become in Tūhoetanga if they are living in the homelands of Tūhoe.

My knowledge of how Tūhoe function within different contexts or situations guided and informed my approach to this research. I was raised in a unique environment by equally unique parents. I was brought up in a traditional Tūhoe valley where our first language was Māori and this was the dominant language in our household. Our father, Te Hira Haumate-Mika, especially insisted that we spoke Māori in our home. The English language was discouraged as a form of communication at home however; we could take advantage of learning and speaking English at school as well as at places other than home such as in town (Whakatāne). My parents are both exemplars of the Māori language; of the Tūhoe language and they are steep in Tūhoe tikanga²⁸. They also inculcated a love of knowledge and the notion of values. For Māori, language is not just about words but values. Language use or mita²⁹ can also distinguish one iwi from another.

Tūhoe elders, likewise with any elders, are very special people and so one must tread carefully when it comes to acquiring knowledge from pakeke³⁰ or kaumātua³¹. This is of most importance when pakeke are exposed to a method of obtaining information that is not familiar to them such as interviews that are recorded on camera and/or by audio device. As stated previously it is just as important who the researcher is because that can also determine if a kaumātua,

²⁸ Tūhoe tikanga: the traditions and practices of the Tūhoe people

²⁹ Mita: dialect

³⁰ Pakeke: adult, elder or elderly person

³¹ Kaumātua: elder or elderly person

kuia³² or pakeke will give their approval to be interviewed. In this research, relationships with whānau and in particular with these participants played a key role. However, this did not mean that I was in a position to take advantage by approaching my research in a casual way. My role in the interviews was as the researcher and not as a relative.

According to Smith (1999):

“The researcher, regardless of origin, must be ethical and respectful, as well as reflective and critical. She continues to say that everything surrounding the research must be humble. Even if the researcher belongs to the community, he/she comes to the community as a person with a different set of roles and relationships, status and position” (p. 139).

I felt truly blessed and privileged to have interviewed all eight of these special Tūhoe women. The experience of gathering their thoughts, sharing in the laughter, hearing their memories, some of which were untouched since their Turakina days, was a very humbling experience. Some of their stories were hilarious and typical of how Tūhoe decipher and analyse their life experiences. I say typical of Tūhoe because the language and the descriptions given by some of the participants I’ve only ever heard from Tūhoe. This research and in particular these interviews will be among the most special experiences of my life.

3.4 Research Design

The choice of research methods fundamentally rests upon the decisions made about what research questions I wanted answered as the researcher, and how practical it would be to gather the kind of data that will answer those questions. My hypothesis was guided by the realisation that since the time of the Right Reverend John Laughton, Tūhoe and Turakina Māori Girls’ College have had a unique and special relationship. This connection has seen many generations of Tūhoe women attend this Presbyterian Educational Institution. Turakina Māori Girls’ College has been responsible for the college education of Tūhoe women

³² Kuia: elderly woman

and by association their life-styles, their careers and personal development throughout their lives.”

Quantitative research examines the strength of the relationship between two variables and in regards to this thesis; it is the relationship between Tūhoe and Turakina Māori Girls’ College as well as the relationship between Tūhoe women and the Presbyterian Faith. What or who caused many generations of Tūhoe women to attend Turakina? What effect did that have on their life-styles, their careers and their personal development? This research in parts measures the quantity of participants who gave the same or similar responses to particular questions. It also measures the variances in those responses.

Obtaining adequate and sufficient information to answer the research question, “what has been of influence at Turakina Māori Girls’ College on the lifestyles, the careers and the personal development of a select group of Tūhoe women” requires careful consideration. The creation of the focus research question evolved from my passion to capture and document the views, the feelings and the experiences that my relatives from Tūhoe had whilst attending Turakina. Of particular interest to me was the older generation of former Tūhoe students who attended Turakina.

During my time as Principal, I noted that many of the Māori female Presbyterian Ministers were former students of Turakina and from Tūhoe. Notably they were from the generation that attended in the 1930’s, 1940’s & 1950’s. I also became increasingly aware that these proud former students of Turakina had an aura about them. They were poised, distinguished and well-spoken elderly women whose presence had a calming and positive affect on those they came in contact with. Clearly, there have been significant changes in the generations of women who have attended Turakina. My focus was to investigate the impact of Turakina on the generations of Tūhoe women who attended over a period of five decades; from the 1940’s to the 1980’s. I have also included my own experiences at Turakina as a former student, a former teacher and the Principal from September 2009 through to its official closure in January 2017.

The most appropriate method to collect data was to conduct face-to-face interviews with suitable and carefully selected participants. In addition, recording the interviews either by video or by dictaphone was important in terms of ensuring that the participants' responses were accurately recorded. As stated in the earlier section on Tūhoe methodology, face-to-face interviews are about relationships, making connections and understanding Tūhoe mātauranga. It was also imperative that the participants were comfortable about all aspects pertaining to the interviewing process and prior approval given for any kind of recording that took place during the interviews. Further to this, preparing effective research questions aimed at meaningful data collection, analysis and generating results was crucial to this work. Questions were distributed to the participants prior to the interviews.

For this research, it was important to collate information from a good range of participants so that comparisons could be made, similarities identified and ultimately sufficient answers documented in relation to the focus research question. Therefore, choosing eight participants who attended Turakina between 1940 and 1980 assisted me with achieving this objective. I considered finding participants who did not all choose the same career pathway and who were prepared to discuss their lifestyles since Turakina, their career choices and their personal development over the years.

3.4.1 Research Questions

As outlined previously in chapter one, this thesis is a research study of a select group of Tūhoe women who attended Turakina Māori Girls' College and has been an exploration on how influential their college education has been on their lives. The purpose of this thesis was to answer the main research question: "What has been of influence at Turakina Māori Girls' College on the life-styles, careers and personal development of Tūhoe women?" Additional questions for this thesis are;

- What were the main reasons Tūhoe girls were sent to Turakina Māori Girls' College for their college education?

- How influential was the Presbyterian Faith and its related Christian values on Tūhoe girls who attended Turakina Māori Girls' College?
- What was the influence of Turakina Māori Girls' College on the career choice of Tūhoe girls?
- How did experiences at Turakina Māori Girls' College effect the personal development of Tūhoe girls?
- What challenges did Tūhoe girls face during their time at Turakina Māori Girls' College and were these challenges overcome? If so, how?
- What hopes, dreams and aspirations do Tūhoe women who attended Turakina Māori Girls' College have for its future?

Since the time of Dawn Mitai-Peehi who was Principal from January 1996 - December 2007, Turakina Māori Girls' College has operated under the guiding philosophies of Mana Wairua (Spiritual Well-being), Mana Māori (Language and Cultural Strengthening), Mana Mātauranga (Education Achievement) and Mana Wahine (Female Leadership/Autonomy). Mrs Mitai-Peehi and the Rev. Heather Mataamua created the four Mana. I refer to these Mana as the four cornerstone pinnacles of Turakina Māori Girls' College.

I have utilised these Mana to establish questions for the interviews and to gather further information in order to answer the focus research question. These questions are as follows:

Mana Māori

- He aha koe i haere ai ki Turakina?
- He aha ngā kaupapa Māori i whakaakohia e ngā kaiako, e ngā kaiwhakahaere rānei i a koe i Turakina?
- I kaha anō koutou ki te kōrero Māori i Turakina?
- I uaua ki a koe te pupuri i ngā tikanga o te wā kāinga i a koe i Turakina?
- I pēhea te āhua o tō noho i Turakina?

Mana Wairua

- I pēhea nei te kaha o te taha karaitiana me te hāhi Pehipitiriana i a koe i Turakina?
- I pēhea te whakahaere i ngā karakia?

- I tau anō tō wairua i a koe i Turakina? He aha i tau ai, i kore rānei?
- He aha wā koutou hīmene, waiata rānei? Ko tēhea, ko ēhea rānei ngā mea tino pai ki a koe?
- I pēhea te wairua o ngā kaiako me ngā kaiwhakahaere tae atu ki te Tumuaki i a koe i Turakina?
- I pēhea ngā kaitiaki i te taha moe?

Mana Mātauranga

- I pēhea ngā mahi ki te taha whai mātauranga?
- He pēhea ngā kaiako?
- Nā te aha i whai ai koe i wō tohu mātauranga, i whai rānei koe i tō tūmomo mahi?
- He aha ngā hua i puta i a koe i Turakina me te wā i wehe koe?

Mana Wahine

- I whai tūranga rangatira koe i Turakina pēnei i te kaiārahi?
- He aha te mahi i whāia e koe i tō wehanga mai i Turakina, ā, he aha koe i whai ai i taua mahi?
- Tēnā kōrero mai mō tō whānau, tō hoa rangatira, wō tamariki/mokopuna hoki.
- He aha ngā āhuatanga o Turakina e mau tonu ana i a koe?
- He aha te mana wahine ki a koe?
- Ki ō whakaaro, kai te pēhea te āhua o Turakina ināianei?
- He aha wō tumanako me wō moemoeā mō Turakina?

3.4.2 Research Approach

Being recorded on video or by audio device or even photographed can cause discomfort for some research participants. This did have some influence on who I selected as participants. Still, selection was mainly based on their interest and enthusiasm to be involved with this research, the years they attended Turakina, their career choices and their confidence to share information that would bring much value to answering the focus research question. Furthermore, I also considered participants whom I already formed a close relationship with or I knew well enough that they would be comfortable with me as the interviewer and researcher for this thesis. In saying that, it did not mean that conducting these

interviews was easy. Much care needed to be taken with ensuring that my relationship with any of the participants would have no influence on their responses.

I was most mindful of the way in which I began the interview especially with those of the older generation. I needed to deeply consider how I introduced the subject matter, what the seating arrangements would be, where the camera or audio device was placed, if others could be present or not and so forth. Focus was on ensuring the participant was comfortable, relaxed and ready to speak before commencing. If participants were a bit nervous and conscious of the camera or the audio device, which was the case for some participants, conversations about family members and special events helped to calm the nerves.

Having food & beverages readily available also served as a good treat and in effect became the cure to achieving relaxed informants. It must be noted that interviews only commenced when the participant was ready. From a Māori perspective conversations, discussions and interactions about matters that are close to the heart or are of great importance is carried out “kanohi ki te kanohi” or “eye to eye” and at a place that is homely or familiar to the participants involved. Conclusively the interview method certainly served its purpose. I travelled to where the participants chose to have their interview, either in their own homes, their work place or at the home of a close family member.

3.4.3 Research Ethics

Equally as important for these interviews was the participant’s ability to speak in the language that they were most comfortable with. For the majority of these participants the Māori language was the dominant language spoken during the interviews. It is also important to note that all these participants are equally as fluent and articulate in English. This language choice was crucial in obtaining responses from the participants that were not influenced by a limitation to express their thoughts. Maintaining the authenticity of the participants’ responses was most important therefore translations of any responses from participants who

spoke in the Māori language have not been included. However, I have offered an explanation and an analysis of their responses to the questions.

The process of conducting the interviews allowed me the opportunity as the researcher to ask more complex or more personal questions as was the case in some interviews. As the participants became more and more relaxed they began to deeply explore their feelings about their education at Turakina as well as their experiences during and after Turakina. Participants' were able to expand on their responses during the interviews as they grew in confidence.

In some cases, the interviews also uncovered previously hidden details or unspoken emotions and opinions. This open discovery strengthened the interview and therefore my ability to answer the research question without reservations. It became apparent to me that the order in which I interviewed my participants was also important.

It was not a deliberate decision to interview the participants from the 1940's & 1950's first then follow up with the participants who attended in the 1960's, 1970's and 1980's. This order of interviewing came about because these particular participants from the 1940's and 1950's were available and living in the areas that I was visiting at the time. This provided me with the opportunity to conduct their interviews while I was in Ruātoki, Whakatāne and Ruatāhuna.

This order of interviewing proved to be useful for me as the researcher because as the older participants shared details and information it prompted follow-up questions for those participants who attended later. This allowed me to probe deeply and open up the lines of inquiry. More importantly, it was of benefit because I was able to utilise responses that I had remembered from other participants to trigger memories.

The most important matter to consider is if the data is reliable or not. It is human nature to remember, record or document what you notice, consciously or unconsciously. With observations, it would be crucial to take note of all data that is relevant to the research. The focus research question relies on responses from

former students from the 1940's through to the 1980's therefore observations of these participants nowadays would only answer part of the research question. Furthermore, the reliability of data collection from observations will also be dependent on the length of time that subjects are observed. Although observations of these participants were made; those observations took place prior to the commencement of this research but contributed to the selection process of the participants and not to the research approach.

3.4.4 Fieldwork

Maintaining the confidentiality and the integrity of the information and data that has been shared by these participants is critical. As the researcher, it is my responsibility to carry out this research in a confidential manner. Information in this thesis collected as a direct response from a participant will only be shared for the purposes of this thesis with the participant's full approval. The data and findings from this research have been collated for academic writing and the completion of a Master of Arts Degree.

Questionnaires are for standardised information and the level of detail is much less than what would be obtained through interviews. Questionnaires are ideal for a large number of people to participate in research. Questionnaires are effective for measuring the parameters for a group of people and to make comparisons. In terms of this research work, it would have been geographically challenging to distribute the questionnaires to a sufficient number of people and then collect in the responses for data analysis. It would have been necessary to write the questionnaire in both Māori and English for clarity and understanding. A willingness to participate or taking the time out to complete the questionnaire would have been problematic for the much older generation of former students of Turakina. In addition, reading and writing difficulties may have been a barrier as well given the ages of some of these participants. Furthermore, there is no personal contact or connection with questionnaires and the same can be said about surveys. This thesis in its entirety required research to gather primary and secondary data and material relating to Tūhoe and the people who were influential in the education of Tūhoe women.

3.5 Participants

3.5.1 Hariata Hariette Haumate nee Wati



Figure 17: Hariata Hariette Haumate nee Wati

Ko te ingoa o tēnei māreikura o Tūhoe ko Hāriata Hariette Haumate. I whānau mai ia i te rua tekau mā rima o Hānuere, i te tau kotahi mano, e iwa rau, e whā tekau mā tahi. I tipu ake ia i Ruatāhuna Kākahu Mauku, ko Ngāti Kurīkino te hapū, ko Uwhiārae te marae. He Kura Māhita ia i mua engari ko te mahi nui ki a ia i wēnei rā ko wana mahi Minita mō te hāhi Perehipitīriana.

I whiriwhiri au i a ia hai uiui māku nā taku mōhio he tino matenui ki tana kura ki a Turakina. He kaha ia ki te hoki ki te āwhina me te tautoko i a Turakina. Neke atu i te tekau tau ia i runga i ngā Poari e rua. I tua atu ko ia tētahi o ngā amorangi o te hāhi Perehipitīriana i noho i Turakina hai Minita, hai hiki hoki i ngā wairua o ngā kōtiro me ngā kaimahi o te kura. Nā tana whakapono ki a Turakina i tukuna ahau, tana tamāhine, kia haere ki Turakina kura ai. Nō te tau kotahi mano, e iwa rau, e rima tekau mā whitu i haere ia ki Turakina tae noa ki te tau kotahi mano, e iwa rau, e rima tekau mā iwa. Ko tana ingoa i a ia i Turakina ko Hariata Wati.

Ko wana tino mahi i te wā i wehe mai ia i Turakina, he whai haere i ngā mahi a ngā mīhana. Nō muri mai ka haere ia ki te mahi mō Telecom, i runga i ngā waea kōrero. Ka mutu tērā o wana mahi ka haere ia ki te whai i tana tohu kura māhita i Waikato. I te tau rua mano mā toru i whai ia i tana tohu minita i Ōtepoti.

3.5.2 Ruahine Te Are nee Roberts



Figure 18: Ruahine Te Are nee Roberts

Anei anō tēnei māreikura o Tūhoe, ko Ruahine Te Are tana ingoa. Ko tana rā whānau ko te toru tekau mā tahi o Tihema, i te tau kotahi mano, e iwa rau, e toru tekau mā waru. Ko tēnei kuia nō Ruatāhuna Kākahu Mauku anō, nō Ngāti Kurīkino me te marae o Uwhiārae. He nēhi tana mahi i mua engari ko wana tino mahi ināianei he āwhina, he tautoko i ngā mahi o ngā marae o te wā kāinga me te whai i ngā mahi whakapono o ngā hāhi e rua, te Ringatū me te Perehipitūriana.

I whiriwhiri au i tēnei hai uiui māku nā taku mōhio e whakapono ana ia ki ngā mātauranga kā whāngaihia ki ngā kōtiro ka tae atu ki Turakina. Inā hoki i haere wana kōtiro e rua ki Turakina kura ai. Me taku mōhio kāre ia e karo i te kōrero tika, pono rānei me tana hātakēhi hoki ki te whakaputa kōrero. Ki ahau, he ngahau ki te whakarongo atu engari he hōhonu tonu ngā whakaaro. He rawe hoki ki te hopu kōrero āhua rerekē hai wānanga, hai whakatumatuma i te whakaaro. I haere ia ki Turakina i te tau kotahi mano, e iwa rau, e rima tekau mā toru tae noa ki te tau kotahi mano, e iwa rau e rima tekau mā rima. Ko tana ingoa i Turakina ko Ruahine Roberts.

Ko te tino mahi i whāia e Ruahine, ko te nēhi. He pārekareka hoki ki a ia te mahi i te hōhipera ki te wāhi whakawhānau pēpē. He tino rawe hoki ki a ia te mahi rangahau.

3.5.3 Meri Caton nee Kahukura



Figure 19: Meri Caton nee Kahukura

Kātahi te tangata tino hūmārie ko tēnei māreikura o Tūhoe, ko Meri Caton tana ingoa. Nō Waikaremoana, ā, i tipu ake i Maungapōhatu. I whānau mai ia i te rua tekau mā waru o Aperiria, i te tau kotahi mano, e iwa rau, e toru tekau. Nō te tau kotahi mano, e iwa rau, e whā tekau mā whitu i haere a Meri ki Turakina mō te rua tau. I te wā i a ia i Turakina ko Meri Kahukura tana ingoa. Mutu ana i Turakina i haere ia ki Tāmaki-Makaurau ka mahi i roto i ngā wheketere heoi anō ko tana tino mahi he ako i ngā mahi o te minita, he Rīkona³³.

Ko tētahi o ngā kaupapa i whiriwhirihia e au tēnei hai uiui māku nā taku mōhio he mokopuna nā Rua Kenana, nā te Rua me Hoani Rōtene i tīmata ai te kaha o te haereere o ngā kōtiro o Tūhoe ki Turakina. I tua atu, ko tēnei kuia tētahi o ngā ākonga tino pakeke o Turakina e ora tonu ana. He kuia whakapono, ko ia hoki te wahine Māori tuatahi i whakaingoahia hai Minita Perehipitīriana i a ia i Tāmaki-makaurau. He tāonga ngā kōrero ka puta ake i te hunga tino kaumātua ahakoa he aha te kaupapa.

Ko tana mahi tuatahi i Tāmakimakarau, i Farmers. He nui wana mahi i roto i te wheketere. Heoi anō, ko te mahi e tino ngākau nui ana ki a ia ko te mahi a te Minita. Ko Meri te wahine Māori tuatahi ki te whiwhi i te tūranga Rīkona.

³³ Rīkona: Deaconess

3.5.4 Rosina Hinerangi Hare nee McCorkindale



Figure 20: Rosina Hinerangi Hare nee McCorkindale

Ko tēnei wahine o Tūhoe ko Rosina Hinerangi Hare. I whānau mai a Hinerangi i Waiohau i te toru tekau mā tahi o Mei, i te tau kotahi mano, e iwa rau, e rima tekau mā whitu. Ko te hapū ko Ngāti Haka Patuheuheu. Nō te tau kotahi mano, e iwa rau, e whitu tekau i tīmata ai tēnei tuakana ōku ki Turakina tae noa ki te tau kotahi mano, e iwa rau, e whitu tekau mā toru. E whā wana tau ki Turakina. He nui ngā mahi a tēnei wahine i runga i ngā komiti, i roto i ngā tari mātauranga hoki. Ko tana tino mahi he kura māhita.

I ahau e kura māhita ana i Turakina i reira anō te tamāhine a Hinerangi e kura ana, ko Tāwhirangi. Nō muri mai ka haere anō ko wana mokopuna ki Turakina, ko wā Tāwhirangi kōtiro. Nā wēnei hononga ki Turakina i whakaaro ahau ki te uiui i tēnei o waku tuakana kia hopukina e au wana kōrero, i wana whakaaro hoki mō Turakina. Ko Rosina Hinerangi McCorkindale tana ingoa i a ia i Turakina.

Mutu ana a Hinerangi i Turakina ko te mahi i hiahia ia ki te whai, ko te kura māhita. I hiahia anō ia ki te haere ki tāwāhi kia kite i te ao. Kua mutu tana mahi kura māhita ināianei. He kaitiaki kuia ia i ō rātau kāinga i Rotorua. Ko ia hoki te kaiwhakahaere o te tari Toops o Bro Crete Ltd.

3.5.5 Evelyn Grace Hare



Figure 21: Evelyn Grace Hare

I was fortunate to be able to interview this Tūhoe woman who is proud to say that she hales from the centre of the universe, Waiohau. Evelyn Hare was born on the 6th of May, 1969. She attended Turakina Māori Girls' College from 1983 through to 1986 so had four years of secondary school education there. Evelyn pursued her career in social work at Waiariki since her departure from Turakina in 1986 and has worked for the Ministry of Social Development as a Case Manager since 1988.

I selected Evelyn to be a part of this research because the target years for my thesis were for past Tūhoe women who attended Turakina between the 1940's and the 1980's. Having attended in the 1980's Evelyn's contribution to this thesis provided interesting variances in terms of responses to the focus research question and additional questions. The line of profession she chose to pursue since leaving Turakina is one of those variances. Her known name at Turakina was Evelyn Grace Hare.

3.5.6 Queenie Hinekura Haumate nee Te Kaaho



Figure 22: Queenie Hinekura Haumate nee Te Kaaho

Ko tēnei o ngā māreikura, i waimarie ahau ki te uiui, ko Queenie Hinekura Haumate. Nō Waikaremoana ia, ā, i whānau mai ia i tō rātau kāinga i Tārere i te tau kotahi mano, e iwa rau, e toru tekau. E waru tekau mā rima tana pakeke i te wā i uiui au i a ia. He nui ngā mahi a tēnei kuia i runga i te pāmu me ngā mahi o te marae. Ko tana tino mahi i mua he kura māhita.

I ahau e tamariki ana he matenui ahau ki tēnei o waku whaea, ko ia tētahi o waku tino whaea. Nā te mea he kura māhita ia kā hiahia anō ahau ki te whai i taua huarahi. I te wā i whakahuahua taku māmā kia haere au ki Turakina kāre au i pīrangi. I taku mōhiohanga i haere anō tēnei o waku whaea ki Turakina ka āhua rata ahau ki te haere. He kuia whai mātauranga, he kuia matatau ki te reo Māori me te reo pākehā hoki. Ki ahau he ātaahua ki te whakarongo atu ki wana kōrero ahakoa he aha te kaupapa. He kuia ngākaunui ki tana kura ki a Turakina, koinei au i whiriwhiri i a ia mō taku kaupapa rangahau.

I tua atu i ngā mahi i runga i te pāmu, kotahi tonu te mahi i whāia e tēnei kuia, ko te kura māhita tae noa ki te rā i eke ia ki te pakeketanga, kā mutu tana mahi.

3.5.7 Julie Veronica Hare nee Anderson



Figure 23: Julie Veronica Hare nee Anderson

Ko tēnei māreikura o Tūhoe i uiuihia e au ko Julie Hare, nō Ruātoki. Ko wana hapū ko Hāmua, ko Ngāti Mura, ko Ngāti Rongo me Te Urewera. Ko wana marae ko Te Tōtara, ko Waikirikiri, ko Tauarau, ko Te Poho o Rangimonoa. I haere ia ki Turakina i te tau kotahi mano, e iwa rau, e whitu tekau tae noa ki te tau kotahi mano, e iwa rau, e whitu tekau mā tahi. Arā kē noa atu wana mahi i tua atu i te kura māhita. Ko ngā mahi hakahaka tēnā, ko ngā mahi komiti mō te Ahurei a Tūhoe, ko te komiti mō ngā Kapa Haka o Mātaatua tae noa ki ngā mahi mō Te Matatini.

I whakaaro ahau ki te hopu i wana kōrero nā te mea he mīharo ki ahau wana mahi rangatira, mahi haka, he rawe ki te waiata, he koi ki te ako me te kōrero mō ngā āhuatanga o Tūhoe tonu me te mea kua whai tohu kura māhita, tohu paerua me te mahi i tana tohu tākuta hoki i tēnei wā. Kia tirohia anō mēnā nā Turakina i whāngai, i ako rānei i a ia ki wētahi o wana pūkenga. I a ia i Turakina ko Veronica Anderson tana ingoa.

I mua o tana whai i te tohu kura māhita, i mahi a Julie ki te hōhipera i te wāhanga mō ngā mea āhua mate nei te hinengaro. Heoi anō, i hoki ki te ako tamariki, ā kai Te Wharekura o Ruātoki e ako ana i tēnei rā.

3.5.8 Priscilla Te Urupiki Woods nee Kepa



Figure 24: Priscilla Te Urupiki Woods nee Kepa

I whānau mai a Priscilla Te Urupiki Woods i te tau kotahi mano, e iwa rau, e rima tekau mā whā. Kua ono tekau mā rua tana pakeke ināianei. Nō Ruātoki ia, nō Te Māhurehure hapū i Rewarewa marae. I haere a Priscilla ki Turakina mō te rima tau, mai te tau kotahi mano, e iwa rau, e ono tekau mā whitu tae noa ki te tau kotahi mano, e iwa rau, e whitu tekau mā tahi. Ko Priscilla Kepa tana ingoa i a ia i Turakina. E hia kē nei ngā tūranga a tēnei māreikura o Tūhoe. I mahi ia mō te Tari Māori (Māori Affairs), he kaipātōtō mō te Tari Hōia, he mahi i roto i te Social Services, he mahi mō te Post Office Savings Bank tae noa ki tana mahi ināianei mō te Tūhoe Hauora, he tiaki, he manaaki tūroro.

I whakaaro ahau ki te uiui i a ia nā taku mōhio i haere ia ki Turakina mō ngā tau e rima nō reira i noho ia ki reira mō te katoa o ngā tau ka haere te ākonga ki te kāreti. He matenui hoki ki tana kura. I tua atu he mārama ki te whakatakoto kōrero me te whakaputa i te whakaaro. He nui ngā mea i ākohia e Priscilla i Turakina, ā, e mau tonu ana i a ia i ēnei rā.

3.5 Mana Wahine

He aha te Mana Wahine? What is Mana Wahine? This was not a topic that I ever heard being discussed or debated in my younger years at home in Ruātoki. Even throughout my adulthood Mana Wahine was not an idea or concept that I spent time thinking about until I became the principal at Turakina Māori Girls' College. Mana Wahine was one of the cornerstone pinnacles of the school and so was utilised to influence the conduct of the students at Turakina since its inception in 2004.

Te Awekotuku (1991) discusses Mana wahine Māori and poses the question, what does 'Mana Wahine Māori' mean? She states that:

“Through all the decades of this century, Māori women have worked not only as mothers, housekeepers and nurturers, but as workers within a vast labour force – on the farm with spouses or parents, in the rapidly growing cities, in a massive diversity of jobs. And outside the waged population, Māori women have held their own, as leaders and doers, and they continue to, in community and marae, both urban and rural” (p. 9).

Is Mana Wahine the same as Mana Wahine Māori? In my view Mana Wahine is about its interpretation and meaning from a Māori perspective. Mana Wahine isn't spoken about in terms of any other nationality but Māori therefore; Mana Wahine Māori is the same as Mana Wahine.

Irwin “explores the dreams, lives, thoughts, experiences, and reflections of Māori women, as well as the concerns and issues facing us” (Kahukiwa, Irwin, Ramsden, 1995, p. 9). Irwin further states

“An important feature of our kaupapa is that the work is a celebration of mana wahine. Not a plastic, shallow, glossy rendition of what 'celebration' might mean to outsiders, but a rich, powerful exposition of what it actually means for us, a group of Māori women in Aotearoa” (p. 9).

Investigating and exploring responses from the participants about Mana Wahine was a challenge because speaking of your own 'mana' as women is generally a foreign topic for Tūhoe women. However, mana wahine forms a crucial and influential part of this research so seeking the views of the participants was vital.

Hariata Haumate responds;

“He mana anō tō te wahine engari kaua mō te haka te mana o te wahine e whakaputa. Ko te mana o te wahine ko te tū, ko te whāngai, ko te rauhi, ko te whakaiti, ko te mahi katoa i ngā mahi e pā ana ki te rauhi i te whānau katoa. Koirā te tino mana o te wahine. Kaua e riro mā te haka te mana o te wahine e whakaputa. Whakaputahia te āhuatanga o te wahine i hangaia e te Atua, anei tā tāua mahi, ko koe hai whare mō ngā tāngata katoa.”

In general terms Hariata advises the students of Turakina that the power of a woman does not rest with her ability to perform the haka. Her comments that follow merely state that women are the centre-piece of the family; she is the glue that keeps the family together, she is the one that keeps the home fires burning. She is the bearer of mankind as created by God and the bearer of pain in the delivery of mankind

Ruahine Te Are expresses:

“Koinei te methodology a ngā Māori, a Papatūānuku, he wahine. Ka mutu atu he wahine anō hai ārahi i a koe i te pōuri. Ki au ko te mana wahine, tētahi atu o te mana wahine kai a koe te whare tapere nē. Ko koe te kaiwhāngai i tō tane, i ngā tamariki. Kai a koe, kei reira koe hai manaaki i ngā tāngata katoa. Ko koe te māmā o ngā tamariki katoa. Ko tētahi mea anō mo te mana o te wahine ko te whare tangata, a Papatūānuku. Kai hea te wahine, te puna o te aroha, te puna o te roimata, te puna o te karanga, mo te waiata.”

The essence of the responses from Ruahine Te Are once again refers to women being the home keepers, the nurturers in the home and the child bearers. In addition; she also makes reference to women being the pond of love, the fountain of tears, the oasis of hospitality and the soul of songs.

Meri Caton shares her views with responses such as:

“He nui ngā mahi a te wahine. I never thought about it, mana wahine. Ko ngā mahi i roto i te hāhi. I went through Deaconess College to do parish work. Whatever you were taught, taha Māori or whatever, then you applied that knowledge.”

In order to gather further views, I asked about women being the bearers of children, is this mana wahine. Her reply was:

“I never had children of my own, he whāngai katoa waku tamariki”. She makes additional comments such as, “I never had a mum or a dad who could teach me, I was bought up in a hostel and in a school where all our teachers were female and not Māori.”

Hinerangi Hare offers her responses:

“Ko te mana wahine ki te ope, ki te ope i ētahi, koirā. Ki te manaaki hoki i ētahi. Ki te āwhina, ki te ārahi i ētahi kia eke rātou ki te taumata e hiahia ana rātou. Ki te whakahiki ake i ngā pūkenga kei roto i ētahi o ngā wāhine, ngā kōtiro kia pai ai tā rātou haere ki waho i te kāinga kia haere atu ki ngā whenua o tāwāhi, kia kore rātou e mokemoke nā te mea kai te mōhio rātou ko wai rātou. Ahakoa ka haere rātou ki hea kai te mōhio rātou ko wai rātou, nō hea rātou. Koirā te tū mana wahine”.

Once again there is consistency with the view that women are the carers for people, the protectors. In addition, Hinerangi believes that women are also the

teachers of life skills and the ones who build self-confidence to explore the world but to also know who they are, and where they are from.

Evelyn Hare shares her thoughts as:

“Mana wahine to me is being there to support your whānau, your hapū, your iwi and being the backbone on your marae. To me that’s mana wahine. You’re doing the work. You don’t have to be at the front of the house to do all that because you need the ones at the back. Without your back then your front of the house don’t look good. That’s what I think, to me, that’s what I think mana wahine is.”

Queenie Haumate makes the opening statement that:

“Mana wahine was not spoken of and nor did they think about it. Kāre mātou e kōrero mō te mana wahine, kā mutu kāre i uru mai ki tōu hinengaro tērā kōrero te mana wahine. Kī ahau he mana tō te wahine i roto i ngā āhuatanga katoa, te noho a te Māori. Engari he hē te wahine ki te mea kia ōrite ōna mana ki tō te tāne. Mehemea kai a ia ngā pūkenga e tika ana, kī ahau me whai tonu ia i tērā āhuatanga. Ki au he mana kai te wahine engari i ētahi wā me mōhio te wahine ki hea tāua mana.”

These responses vary to previous comments in that this participant believes that women should adhere and maintain the mana they possess and to refrain from comparing or insisting that it is identical to the mana of men. Mana wahine is also about knowing when and where mana wahine applies and when it doesn’t.

Julie Hare responds by using both Māori and English:

“Well ko tēnei mea ko te mana wahine engari kia hoki whakamuri. Mana wahine has never ever, was never ever an issue or was never ever something that was discussed when we were kids. Kāre e

kōrerohia tēnei mea te mana wahine. Nō ēnei, nō ēnei tau tonu kua pāhemo nei when we've had more academically inclined Māori women i uru mai ai te kupu mana wahine you know with women in leadership roles. Kua tīkina atu Black American theory of mana wahine ka whakaraua mai ki koneki."

For this participant it has been during the years that Māori women have pursued careers and succeeded academically that mana wahine has become a topic of open discussion and of recognition as an important part of Māori women of today.

Priscilla Woods makes these responses about mana wahine:

"Kāre mātau e kōrero mō te mana wahine. I wērā wā kāre au e whakaaro pērā. Ko te Tūhoetanga, i roto i a Tūhoe, kai ngā wāhine te mana. Kai muri, kai te whakakipakipa i ngā tāne. Kai te kōrero au mō taku hapū (Te Māhurehure). Ko ngā wāhine kai te whakaoti i ngā mahi. He pai ake te mana motuhake i te mana wahine. Mahia te mahi."

Priscilla expresses that mana wahine was not spoken about but you just did your part whether it be behind the scenes supporting the men or finishing tasks that need to be finished. Her view is to just do the work at hand.

3.6 Conclusion

The focus of this research is to present the stories of a select group of Tūhoe women who attended Turakina Māori Girls' College in ways that honour their realities and pays tribute to their experiences. This new journey as a researcher has been special. It gave me an opportunity to learn detailed information about my research topic and about the people I interviewed. It also allowed me to look at my own realities, views, experiences and attitudes about research, Māori research, Kaupapa Māori research, Mana Wahine, the influences of Christianity on Māori, and so forth. I was constantly mindful of my approach and positioning when working with the participants.

One-on-one, open and in-depth interviews were appropriate and an effective qualitative method. It was possible to make visible the voices of the eight participants. The research approach was an evolving one where issues and themes were recorded and built upon. The participants could seek clarification if required and explain their views as much as they wanted or as little as they wanted. This is advantageous as it gives the participants a level of autonomy and some control over the process.

Kaupapa Māori is a 'home grown' form of critical theory that focuses on emancipation (Smith, 1999). It refers to a framework or methodology for thinking about and undertaking research by Māori, with Māori, for the benefit of Māori (Bishop, 1988; Smith 1999). It is a way of understanding and explaining how we know what we know and it affirms the right of Māori to be Māori (Pihama, Cram, & Walker, 2002). This research to an extent is Kaupapa Māori, the participants are all Māori of Tūhoe descent. Its findings are for the benefit of Māori and Tūhoe descendants. It empowered the participants to have total control over where the interviews took place. Their responses were based on Māori whakaaro³⁴ and Tūhoe whakaaro. Their learning environment was established for young Māori women. The non-Māori component was the staff and the curriculum.

In summary, the clear lessons I have to learn from Māori research methodologies are firstly, to confront and deconstruct the harmful prejudices and practices that underpin academic research that has evolved from westernization. Secondly, that there are alternatives available which allow for far more ethical and satisfying research. I am still digesting what I have learnt and this is perhaps only the beginning of an articulation of the impact of research. While some of the research methods make good sense and can be grasped intuitively, they are far removed from the way that many inexperienced researchers understand Māori research. This thesis has proven to be a great challenge involving much questioning, some soul searching, trial and error. It has also provided opportunity for a more in-depth understanding of why boarding schools such as Turakina Māori Girls' College were established in the first place.

³⁴ Whakaaro: thoughts, perspective

To conclude I am most indebted to the participants for their invaluable contribution to this thesis. I feel both honoured and humbled by their willingness to support my research and to share their stories of education at Turakina Māori Girls' College. I have truly been blessed to be in the presence of 'mana wahine'. They all speak with such grace and humility but also with the articulation of women who have been well educated in their own Tūhoe epistemology as well as within the walls of Turakina Ngā Hara. I pay tribute to you all. Ki a koutou ngā māreikura, e kore te aroha e mimiti.

Chapter 4

Data Analysis, Findings & Discussions

4.1 Introduction

The analysis of the data began early in the research. It was an ongoing process as I interviewed each participant. Data for the purpose of this research was collected over a ten-month period. Analyses were at times almost simultaneous with data collection. The previous chapter provided a brief profile of the eight participants and a selection of their responses pertaining to mana wahine. The profiles have been written in the language these participants chose to speak during their interviews. This chapter provides the analysis of the data collected and what it means in the context of this research. The variables and factors that have influenced the results or findings are outlined. The views and comments that were presented by the participants during the interviews are detailed within this chapter along with any themes that have arisen. Further responses from the participants on the four cornerstone pinnacles of Turakina Māori Girls' College with a more in-depth investigation into their views on mana wahine are also contained within this chapter.

4.2 Questions

The questions for this thesis were designed in the first instance to ensure that the main research question was answered adequately. Further to this, the questions would provide an opportunity to explore and investigate themes or feelings that arose from the interviews. The focus questions led to additional questions that participants were asked. In order to encourage the participants to share their voice I believed that it was important to initially engage the participants in the interview by asking questions that weren't directly related to the research question but rather questions based around their personal backgrounds.

Participants gave their full name, their age and information such as where they are from, their place of birth, their parents and siblings, their spouses, their children, and so on. Questions about who they are, where they are from and their family

does help to create a relaxing atmosphere. Smiles, laughter and grins were an indication that the participants were comfortable to share about themselves and their whānau. By the time I asked questions relating to this research topic, responses became easier to access from the participants. Most importantly, the participants were able to give their views or share their experiences without hesitation but still with much care and thought. They were also able to recall their experiences with a smile or a grin or a smirk. Matters of a more unfamiliar nature such as discussing mana wahine seemed to cause some to frown a little or think for much longer before responding. What was of most significance is that all the participants enjoyed the time to share their views, their experiences and to really think about how influential Turakina was on their lives. Their responses are the beginning of a journey to capture the voices of those who were influenced by their education and experiences at Turakina Māori Girls' College.

4.3 Mana Wairua

The Presbyterian Faith was especially influential on those who attended Turakina in the 1940's, 1950's and 1960's. All those who were involved in the education of girls at Turakina during that time were themselves teachers as well practising Presbyterians. Turakina was a school founded and developed by ministers of the Presbyterian Church. The staff during those years were also the carers of the girls in the hostel. They led Church or chapel services at the school and taught the hymns to the students. By the 1970's there were changes at Turakina in terms of staffing and the curriculum. The newly appointed staff were employed as teachers to teach their subjects. The teaching of Christian values became less and less integrated into the curriculum. A minister was appointed to the school as chaplain to conduct chapel services, provide pastoral care and to continue with ministerial work in the college. These changes impacted on the influence of Christianity within the college by the 1970's. The focus was more on academic achievement and so the balance with learning Christian values alongside was no longer present.

How influential was the Presbyterian Faith and its related Christian values on Tūhoe girls who attended Turakina Māori Girls' College?

The following statements from the participants are their responses to the above question and to specific questions about mana wairua as outlined in the previous chapter:

Hariata Haumate:

“He tino nui te kaha o te karaitiana i te kura o Turakina. Ka mutu, ki te ako hoki ki te waiata i te taha o ngā Pākehā mō te Rātapu ngā mea kua tohuhia ko rātou hai waiata i te taha o ngā Pākehā ka haere ki te whare karakia i ngā Rātapu i Marton, ērā āhuatanga katoa. Ka mutu, ki te ako ki te pupuri i ngā kupu a te atua i roto i tō hinengaro. Ko ngā waiata a Rawiri katoa. Nō reira āe he tino kaha tēnā mahi i te karaitiana. Ka pā anake o mātou māhita i te kura ko ngā Pākehā hoki kai waho o te kura kai runga i te poari o Turakina. Koira tētahi ka haramai ki te kāreti ki te pātai kai te pēhea ngā whakanekeneke, ā, me tō mātou anei koroua me Hoani. Ā ia te wā kāre i roa a Hoani kua heke mai ki te titiro kai te pēhea tā mātou noho, ka haramai ia.”

In this responses from Hariata Haumate the teaching of Christian values and the Presbyterian Faith took place in the classroom with the teacher as well as in the community through attending Church services on Sundays, and with board members who were also involved with sharing the word of the Lord. In addition, influential people from the Māori community, including Rev. John Laughton who was known as Hoani, also contributed to the Christian education and pastoral care at Turakina.

Ruahine Te Are recalls how much they enjoyed learning about the bible even though they were shy to read or speak in English themselves because of the limited knowledge they had. Everything they learnt always had an element of Christianity, it was present at all times. Ruahine states:

“I reira ka akohia mātou i te paipera, ā, pai kē ki a mātou te whakarongo i tō mātou, o mātou māhita e kōrero ana mō te paipera engari kauaka mātou e mēhia mai kia pānui i roto, wētahi o ngā kupu o roto i te paipera, ā, kai te mōhio mātou karekau mātou e tino mārāma i te kōrero ki te whakahuahua i ngā kupu Pākehā. Āe i pērā katoa, i roto katoa i te hāhi, nō reira ko te taha karatiana ka whakahaerehia i ngā wā katoa.”

Hinerangi Hare also speaks about the chapel services they would attend on Sundays in Marton and they would be there to also entertain the members of the Church and in particular the elderly. She recalls their Principal Ms Jackman, being the minister of the school and she conducted the services for the girls. Hinerangi shares these experiences:

“He kaha te taha wairua i te kura, ā, te Perehipitiriana hoki. Ko Ms Jackman anō, ko ia tō mātou minita i muri i te kura. I ngā Rātapu kua haere hoki mātau, ka hīkoi mātou mai i te kura ki te tāone ki te whare karakia i reira. Āe, ko St Andrews. Ka whakamau i wā mātou kākahu number ones. I taua wā rā i reira ka ako mātou ki te mau karapu, te heels me te pantyhose me te garter belt. Pōhēhe wētahi e mahi ana mātou i runga i ngā eropereina. Ka haere ana e toru noaiho ngā kōtiro, kā pātai mai “A, ko tēhea eropereina koutou e mahi ana?”

Evelyn Hare shares her experience as follows:

“All I remember was chapel was at 5 o’clock weekdays and we had scripture classes. They were factored into our normal every day school and our Sunday chapels. They were only like five, ten minute chapel services. We didn’t have any of that (Holy Communion). We had a minister assigned to the school and her name was Mrs Koia, Naomi Koia. Our hāhi (Ringatū) here (Waiōhau) every Saturday it was norm, tekau ma rua so it didn’t

matter what Church you affiliated to. You still knew these are the same things, same God, same scripture readings.”

Queenie Haumate shares a similar view as Hariata Haumate and Ruahine Te Are with regards to the influence of the Presbyterian Faith and Christian values. She thoroughly enjoyed the challenge of learning about a new religion or a new way of worshiping in comparison to the only religion she knew which was the Ringatū. Her commitment to spiritual matters continues today. Her views are as follows:

“Kārekau, kāre he minita e kuhu mai ana. Ko Miss Kinross te minita. Ka mutu, nō reira ka akohia au ki ngā āhuatanga katoa o te hāhi Perehipitiriana o te karaitiana i reira. He mea pai tonu nō te mea he hou katoa ki au ērā āhuatanga. I te kāinga i mōhio au, taku kuia hoki a Te Herehuia he wahine whakapono tērā. Āe, nō te hāhi Ringatū. Ka tae au ki Turakina he hou katoa ērā mea, he pai ki ahau. He pai hoki ki ahau te waiata te aha, ngā hīmene. Ana ko Miss Kinross katoa ka ako ngā hīmene, ngā karakia, te pānui, ngā karaipiture. As Pākehā say I took those ones ‘like a duck tō water’, I loved it. I did. I still do. Ki au, ki ōku mahara i tērā wā, we ate it, we breathed it, we lived it. Me te aha i iriirihia au ki te hāhi Perehipitiriana. I was confirmed in 1948 into the Church.”

Priscilla Woods expresses that she was not very enthusiastic about learning the scriptures and attending Church services that were in English. However, she followed what was done at Turakina. She recalls only a few things about the Church services but she did enjoy pursuing knowledge and reading books while she was at Turakina. Her views are as follows:

“Karakia, kāre i tino rata ki ngā karakia Pākehā heoi anō, ka haere ngā kōtiro ki te karakia i te tāone. Ko St. Andrews te ingoa o te whare karakia. He mātakitaki ngā mahi. Wētahi wā kā puta mai ko Tioke mā ki te kite i ngā kōtiro o te kāinga. He pai te whai

mātauranga me te pānui pukapuka. Te nuinga o ngā kaupapa ako he pai, he pai anō te taha ki te hāhi engari kāre au i tino rata.”

4.4 Mana Māori

What were the main reasons Tūhoe girls were sent to Turakina Māori Girls' College for their college education?

The responses from the participants varied. Some gained a scholarship to attend a boarding school and they could choose from Turakina, Queen Victoria, Hukarere or St. Josephs. Turakina was the school of choice for one participant due to the history of relatives attending prior or due to relatives being current students. It was also to avoid the negative influences close to home. For others it was due to the huge influence of the missionaries in Ruatāhuna or the Presbyterian Ministers in their area. They strongly encouraged them to attend Turakina and they assisted with finances.

Hariata Haumate

“Nō taku hokinga mai i ngā hararei ki te hararei i te kāinga ko te minita i konei ko Tame Hāwea rāua ko tana hoa rangatira Mei Jean Hāwea. He tokorua ātaahua ki te tautoko haere i a mātou, ki te āwhina i a mātou. I konei ka kōrerorero pea e Tame ki te hāhi ka āwhinahia ahau ki te tukuna ahau ki Turakina. Koirā te wāhi i tīmata ai.”

Ruahine Te Are

“E rua noa iho ngā tau. He uaua te tuku i au ki te kura. Ā nā te hāhi i āwhina taku māmā ki te tuku i ahau ki te kura. E rua, māua ko taku tuahine. Nā te hāhi i āwhina o māua whea, te utu i a māua i Turakina.”

Meri Caton

“Nā te mīhana nei, nā te mihana kē hoki au i whāngai. Kāre au i mea i whānau mai i taku Māmā, nā te mihina kē ahau i tiaki i Maungapōhatu. Āe, ana nā rātou ahau i tiaki mai rā mō ngā pakeke noa ahau, nā te mīhana.”

Hinerangi Hare

“Ā, nō tētahi kuia i konei ko Ms Milroy, he kuia Perehipitiriana, anā ko ia tā mātou kaiako mō te Sunday School. Nāna kē i kī ki taku Māmā “tukuna atu ai ia ki Turakina.” Ā, ka mea atu taku Māmā, “Karekau waku moni hai tuku atu.” Ā, ka mea mai ki ahau, “Kai te haere koe ki Turakina.” Ka whawhai tonu, pērā au. E, kāre au te pīrangi haere ki reira. Ā, ka noho tonu ki tērā kōrero nāna, nā te kuia, nā— e rua ngā kuia kua wareware hoki i ahau tērā o ngā — ana me te kura māhita i taua wā. Ā, nā rātou i whiriwhiri ki taku, ki te kī atu ki taku Māmā kia tukuna atu ki Turakina. Nā te hāhi nā rātou i whiriwhiri tētahi kia tonu mō tētahi karahipi. Anā e rua ngā kura mō ēnā karahipi, ko Wikitōria rāua ko Turakina i taua wā. Anā ka kī rātou, “Oh well me tuku atu ki ngā kura e rua. Te mea tuatahi ka tere puta mai pēnā ka riro mai koina te kura ka haere. Anā ko taku waimarie ko Turakina te kura tuatahi te tuku mai te kōrero kua riro.”

Evelyn Hare:

“I didn’t have a choice. I asked my mother why was I sent there and she said that they had to send me there ‘cos I wouldn’t listen. I wouldn’t listen and my other choice of college was Rangitahi and she had a fear that I would go to school but not arrive at the school. I would, you know, in the morning go there but not arrive at school. So they, they decided to send me to Turakina. I don’t know why they chose that school. I guess it was because my

cousins were already there, Waimania and Marion were already there so they might have had a kōrero with the other aunties and that was the school that was chosen for me.”

Queenie Haumate:

“I tērā wā he karahipi a te Kāwanatanga mō ngā tamariki Māori e noho ana i ngā kura pēnei i a Ruātoki. Kātahi, Isolated schools nē. He native school i tērā wā. Ka tae koe ki te standard 6 anā ka āhei koe ki te noho ki te whakamātautau mō te karahipi hai haere ki te kura tuarua. Ka uiuihia mātou i te kura mehemea koe ki te whiwhi karahipi ka haere koe ki hea? Kotahi noa iho te kura e mōhio ahau. I haere taku Māmā ki Turakina ana koirā taku whakahoki i tērā pātai. Nā te kaiwhakahaere kē o te Māori Affairs i konei e noho ana. I te Mane ka haramai ia ki tō mātou kāinga ka mea atu ki, a he hararei hoki. Ka mea atu ki taku Pāpā, “Kua mōhio anō koe ana, kua whiwhi tō tamaiti i te karahipi ki te haere ki Turakina.” Ka mea taku Pāpā, “Oh kāre au, kāre au i te mōhio. Kāre hoki wā mātou waerehi.” Heoi anō, ā, ka mea mai a Jim Merritt ki ahau. “Ana ka haere koe ki Turakina?” “Āe, ka haere au.”

Julie Hare:

“I ērā rā he scholarship i roto i ngā kura ngā karahipi. So i roto i ngā kura Māori, isolated schools, ka tae ki te tau ki te Form 2 kua apply ngā mātua mō ngā scholarships. Koirā inoi ai ngā tamariki, ngā kōtiro me haere ki Turakina, ki Kuini Wikitoria, ki Te Aute me Tīpene. Nā taua scholarship rā hai utu i o fees haere ki ngā kura private schools. Nā Te Tāhūhuū mō ngā kura, kura isolated Māori schools.”

Priscilla Woods:

“I whiwhi karahipi ahau nā te Māori Education Foundation (MEF). Nā Bob Kerr mātau i whakanōhia kia mahia mai te whakamātautau. Ko te tikanga ka haere ki te Mormon College. Nā taku kuia ahau i hari ki Turakina, nā Ēmere Keepa. Kā noho taku kuia ki taku taha mō te toru pō i Turakina i mua o tana hokihanga atu ki Ruātoki. The purpose of going to Turakina was to pursue an education and to be domesticated. Nui tonu mātau o te kāinga i Turakina. I whiwhi karahipi ahau nā te Māori Education Foundation (MEF).”

4.5 Mana Mātauranga

What challenges did Tūhoe girls face during their time at Turakina Māori Girls' College and were these challenges overcome? If so, how?

4.5.1 Financial Restraints

Attending Turakina was a huge financial commitment. Each of the participants talked about the financial assistance they received either through scholarships or from the missionaries or Church members who sent them to Turakina or encouraged that they attend Turakina. Meri Caton responds by saying:

“Kāre au i mea i whānau mai i taku Māmā, nā te Mihina kē ahau i tiaki i Maungapōhatu. Nā Miss Paulger, koira tana ingoa. Nāna ahau i mea i tiaki mai rā anō i pakeke.”

Queenie Haumate states that:

“I te wāhanga ki ahau i tupu mai au kāre he Māmā, kua mate kē taku Māmā. E waru waku tau. Kotahi tau noa iho, e rua tau rānei mātou ki Ruātoki nei ka mate taku Māmā. Ka mōhio ai koe i tipu noa iho māua ko taku taina i roto i te kore moni, ko tō māua Pāpā noa iho.”

Others who attended Turakina by way of scholarships were Priscilla Woods, Hinerangi Hare and Julie Hare as noted in the previous question. Evelyn Hare was the only participant that was financed by her parents to attend Turakina with a small fund from the Tūhoe Trust of \$80 per year. She did not apply for any scholarship and that may have been because by the 1980's the Māori Education Foundation scholarships were no longer accessible for secondary school education.

Those participants who were financed by the Presbyterian Church or Church members attended Turakina for two to three years. Those who received a scholarship were able to attend for four to five years with the exception of Julie Hare who returned home after one year due to on-going illness. Further to this, Evelyn Hare attended for four years however, her parents financed her education at Turakina. Mainly finances affected the length of time these participants could attend Turakina. Those with scholarships could attend for all their college education and those who were assisted by the Church could attend for at least two years with the exception of one participant.

4.5.2 Language Barrier

For the majority of the participants, Te Reo Māori is their first language and certainly was at the time that they began their secondary school education at Turakina. However, some were familiar with the English language as well.

Meri Caton comments:

“I mōhio ake au ki te kōrero Pākehā nō te mea nā te Pākehā kē hoki au i tiaki. Nā Miss Polger. Āe kāre e tino mōhio wētahi o mātou. Ka pakupaku noaiho ngā reo ki te kōrero wētahi tāima. He rerekē ki te haere ki reira. He rerekē hoki i mea i Maungapōhatu ki te haere ki te tāone pērā ki Turakina e hika. He ao anō neha. Tino, tino rerekē, he ao rerekē.”

Julie Hare makes comments that:

“Kotahi tonu te kaupapa, te taha Pākehā. Ko te kaupapa ko te reo Māori, everything else Pākehā. I te wā i tae mātou ki Turakina kōrero Māori mātou i ngā wā katoa. Tino, i tino whakapono mātou katoa he mōhio ngā tāngata katoa ki te kōrero Māori. Kārekau, i tumeke mātou i to mātou taehanga ki reira kārekau ngā kōtiro e mōhio ki te kōrero Māori. Tino whakapono mātou he mōhio te ao ki te kōrero Māori. So kā kōrero Māori ki a mātou anake, nā te mea ka tirohia, ka tiro makutuhia mai mātou and ka mea, we were actually classified as dumb. He kore nō mātou e kōrero Pākehā.”

During the time that Hinerangi attended Turakina speaking Te Reo Māori was part of their everyday life. The girls from Tūhoe spoke openly and freely to each other in Te Reo Māori.

Hinerangi states:

“Āe, he kōrero Māori tonu i reira. I te pai noa iho te kōrero i te reo i taua wā. Āe, te reo kōrero haere tonu te reo.”

Queenie Haumate described her experience as a native speaker of Te Reo Māori as being somewhat similar to what Meri Caton shares:

“Āe, he kōrero Māori, he kōrero Māori ngā tamariki o Te Waimana, anā he pai, he pai tērā. He kōrero Pākehā hoki ahau. Āe, mōhio ahau ki te kōrero Pākehā.”

For Ruahine Te Are the experience of being limited in ability to speak English was a challenge:

“Ka kore hoki mātou e tino mārama i te kōrero Pākehā. Ka kite au i wētahi atu o ngā kōtiro kōrero Pākehā ana. Ko mātou ko ngā mea o Te Waiariki o Tūhoe piri katoa mātou, karekau hoki mātou e tino mārama i te kōrero Pākehā. Ngā mea o Waiōhau ka piri haere tonu

mātou i a mātou anō. Mātou anō nā mea e kōrero Māori ai.
Kārekau mātou e tino haere atu ki te taha o ngā mea kōrero Pākehā.
He kore anō mātou e mōhio ki te kōrero Pākehā.”

Hariata Haumate shares a similar experience:

“He tauhou, he tauhou tērā āhuatanga. Ka mutu he tauhou ko te reo
tino tūturu nei ko te reo Pākehā. Ā, kāre anō hoki e tino mōhio au
mō te kōrero Pākehā engari i reira anō hoki tētahi o ngā kōtiro o
Tūhoe o te Waimana, nō Waiōhau ki Te Teko nei ētahi o ngā
kōtiro i reira e kura ana e kōrero Māori katoa mātou. E, koirā tō
mātau nā reo kōrero i Turakina”.

There was a language barrier for some of these participants especially if their English was limited. There was a tendency to keep to themselves and to communicate only with each other or with those from Tūhoe. This also impacted on their confidence to interact with others who weren't from Tuhoe and to step out of their comfort zones. This mainly affected those who attended in the 1940's, 1950's and 1960's. By the 1970's and 1980's more English was being spoken among Māori people and so language was not so much of a barrier.

4.5.3 Environmental Change

All the participants spoke about the huge environmental change going from their homes in Ruātoki, Ruatāhuna, Murupara, Maungapōhatu and Waiohau to adapting to the Turakina environment. It was not only a change to their learning environment but also a change to their living environment. Apart from the language barrier for some, there was also the change of how they had to live with each other at Turakina. There was the Christian influence as well and the curriculum being mainstreamed. Participants talked about being in a completely different world altogether. The only world they ever knew prior to Turakina was “te wā kāinga”, meaning “the homelands”.

Meri Caton describes her first impressions as:

“He tino tau hou hoki ahau, eh, he tino mea. Ngā mea haramai ana mōhio koe ki Maungapōhatu kai roto rānō i te puihi. Ka mau te rerekē hoki a reira, ngā āhuatanga o reira. Ka tae atu ki ngā tāone-nui, oh, e hika. Yes, matakū, ka matuku.”

Ruahine Te Are shares a similar experience:

“Pēnei kē te mea nei kai roto kē i tētahi ao noa atu. Kātahi anō hoki mātou ka haere i tērā āhua o te tawhiti. Mahue koe te haere noa atu ki Te Whāiti he piki haere kē tērā. Engari te haere ki te wharekura ka hipa haere i ngā tāone nā te mea i Ruatāhuna nei tūturu Māori, karekau koe e kitea te eropereina, motukā me wērā atu, he tereina.”

Evelyn Hare describes her first experience at Turakina as:

“My mother, and father and my Aunty Ivy took me to the school. They just showed me around the school and I was shown my dorm and then I was left, just left. So I was really, I was, what do you call it, like I felt abandoned. You know, like your parents are there and then they’re telling you you’ve got to go here, you’re going to listen and you’re going to do this and you’re going to be educated and I didn’t know what that meant. I didn’t know how to be, be alone by myself at a school that I didn’t know anyone apart from my cousins, but they were a couple of years older than me. So I felt abandoned.”

Hariata Haumate said that she had always dreamt of going away to boarding school and going to Turakina. She embraced the experience with open arms although she does make the comment that:

“I mokemoke i te taenga tuatahi atu. I mokemoke he tauhou hoki, ā, ki tērā āhua noho o mātou. Ā, engari ka roa, ā, ka waia haere, ā,

kai reira hoki me Georgina ana, ka pai koirā te kaiāwhina i ahau,
whakawhiwhi hoa hoki. Ngā mea o Tūhoe kua noho, kua piri.”

4.5.4 Cultural Change

Given that there was a language barrier and an environmental change for these Tūhoe women, a cultural change as well was also a part of their experience. The change in culture was not only about the increased use of English in their everyday learning and their education, but also being driven by predominantly non-Māori teachers and carers. It was also about the exposure to Christianity and Presbyterianism. While those participants who grew up in Maungapōhatu and Ruatāhuna already had some experience with the Presbyterian Church and the missionaries, others were only familiar with the practices of the Ringatū faith.

Julie Hare states that:

“I had never ever been to another Church, ko te hāhi Ringatū anake. Ka haere i te karakia i ngā Sundays ka haramai te Minita ki au, rawe kē, ka pātai mai ki au, “Excuse me darling, why do you always put your hand up when you say amen?” Ka mea atu au ki a ia, “Well why don’t you put your hand up when you say amen?” And then I realised, I’ve really been taken away. He hāhi anō, āe. You know, what I grew up with was, it was gone. Kua kore and I used to grieve for those things.”

Hinerangi Hare adapted to change in terms of how prayer services were conducted. She shares fond memories of their time attending Church services in Marton as she expresses in her response to the question regarding Mana Wairua In the previous chapter there is clear evidence shown in the responses from Hāriata Haumate, Meri Caton and Queenie Haumate that they have very strong beliefs in Christianity.

Hariata Haumate states:

“He nui pēnei me te ako i a mātou ki ngā karaipiture, te ako i a mātou ki te whakapai o mātou wairua me ngā whakaaro o mātou.

Ki te ako i a mātou ki te mōhio ki te matemateāone tētahi ki tētahi,
ā, ki te ako hoki ki te whakahaere karakia.”

Queenie Haumate:

“Christians, faith, anything spiritual I found very empowering. He
pai katoa ki au wērā āhuatanga o te kura engari ahakoa anō ērā
katoa aroha au i te kāinga. Whakamomori au i te kāinga, engari me
taku mōhio anō he paina mōku i reira. Nā te mea ā koe e haere atu i
te mutunga mai o te pōharatanga ka mōhio tonu koe te āhua nei kai
reira he oranga mōku. He oranga mō ngā tau kai te heke mai.”

4.6 Mana Wahine

*What was the influence of Turakina Māori Girls' College on the career choice of
Tūhoe girls?*

Of the participants that I interviewed, 50% chose careers in teaching. One had a nursing career, 12.5% of the group. Two others chose a career in social work or social & health services, 25% of the group. One participant had been destined to pursue a career in ministerial work from the time she was sent to Turakina, 12.5% of the group, however; 25% of the group are now ministers of the Presbyterian Church. What is significantly clear about all these participants is that all chose careers that provide a service to people whether it is in education, in health or in pastoral or ministerial care. They are all servants to the people but equally as important to note is that they all have strong views on how Turakina influenced their lives.

When I pursued responses from the participants about their career choices and what had been of influence, the reasons varied however they all indicated that their education at Turakina gave them the knowledge, skills and confidence to be in a position to have a choice. For some, their career pathways took some turns as they experienced life and as spouses and children came along. Circumstances sometimes dictated where they lived and where they worked or vice versa. Some

thought about a particular career but pursued another or tried other employment opportunities then decided later in life decided what to pursue.

Hariata Haumate:

“Ko te wāhanga kē i tino kaha taku hiahia ki te whai i muri, i taku mutunga mai i Turakina, ko te hiahia kē ki te haere ki te Aami. Koira kē taku hiahia ko te haere ki te Aami. Anā ka mea au, ā tērā pea me haere au ki reira ki a Tūmatauenga. He wāhanga anō hoki tērā e mōhio ana ahau tērā ka uru atu koirā te mahi he mahi minita anō. Ko taku whakaaro mō te kaiako i uru kē mai tērā whakaaro he Jared nō Whakatāne. He tino piri mātou. Nāna hoki nā rāua ko Nan Howe i mea mai ki au, “Whakarere atu tērā mahi, anā ka haere koe ki te ako i a koe hai kura māhita.” Kāre tonu au i whaiwhai i tana kōrero. Heoi anō te mutunga o taku mahi kawae waea nei i Hamutana ana ko tērā o wō tungāne ko Barna ka haramai ki te whakapatipati i au te haere ki Rākaumanga hai kura māhita mō tana kura. Ahau ka titiro atu ki tērā kātahi au ka mea atu, “Kai te āhua pōrangi pea koe.” Ā, ko te whakahoki mai a tērā, “Aunty kai te mōhio au ēhara koe i te kura māhita engari ko te reo kai a koe. Koina anō tāku e hiahia ana ko te reo. Haramai koe ki taku kura ki te ako i ngā tamariki ki te kōrero i te reo Māori.” Ana ka haere au ki te kura i Rākaumanga ki reira ki te ako i ngā tamariki o Rākaumanga mō te kotahi tau. Ka eke te kotahi tau ka kī mai tērā ki au a Barna haere ki te Whare Wānanga o Waikato ki te whai tohu mō te kaiako. I taku haerenga atu au ki Te Whare Wānanga ki te whai i taku tohu mō te kaiako ka tutuki i au tērā ka hoki mai au ki Matahī. I Matahī au e kura māhita ana.”

Ruahine Te Are:

“I haere au ki Ōpōtiki. I tuhi au he reta māku ki Ōpōtiki te inoi ētahi mahi māku. Kua hōmaihia he mahi māku mutu tonu taku kura mai taku kura i Turakina, haere tika tonu au ki Ōpōtiki. Karekau i

hoki mai te kāinga, ka tīmata taku mahi i Ōpōtiki. Kāre anō au kia reri ki te moe tāne. Ka haere au kā mutu taku nēhi i Ōpōtiki. Pai kē taku ao i Ōpōtiki. I pakeke mai au i Ōpōtiki. Ka mahi au i Ōpōtiki, ā, ka rēhita au i Ōpōtiki ka haere au hai District Nurse o Ōpōtiki i Te Kaha ka hoki mai. Engari wētahi o waku mahi i ngā wā katoa i au e mahi ana whakaaro tonu au kai te pīrangī tonu au te hoki ki te kura. Ka mahi au i taku nēhi i Rotorua. Ka haere au ki Rotorua, ā, ka pāhi au i taku General Nurse i reira. Koira anō te tiwhikete ka riro mai engari ka moe māua ko taku tāne. Haere au ki Ahitereiria ka hoki mai au i reira i mahi au. He huhua ōku mahi i reira ka hoki mai ki konei ka haere au ki te mahi mō Te Puna Ora, ā, ka noho au i reira ka mahi au taku pēnei i e thesis nei engari karekau noa iho, karekau e eke ki te thesis nei. Taku mahi i reira i Otago Polytech, te wahine hapū. Koira te ingoa o taku thesis and i mahi ai au te tāima i au e mahi ana mō Te Puna Ora i Whakatāne. Ā, anyway ka graduate u i roto i tērā ēnā ngā kuia o Ruatāhuna i āwhina mō tērā pukapuka, 95 percent taku mahi. He rawe ki au wērā tū mahi te mahi rangahau.”

Meri Caton

“Ki Tāmaki-makaurau. I haere ahau ko te whare mō ngā kōtiro, e rua ngā whare mō ngā kōtiro i reira mō te Perehipitīriana, e ko Pentland tētahi. E kiia ko Pentland Avenue mō ngā kōtiro Māori me te kāinga mō ngā tamariki tāne koirā, i mea i Tāmaki-makaurau. Ka haere au ki reira noho ai. Pai kē ta rātou ako mai. I kitea taku mahi tuatahi i reira i au e noho ana i reira. He mea he mahi i te Farmers, he ao anō neha. I ahau i Tāmaki-makaurau tō mātou minita hoki, ko tētahi tangata minita ko Mr Irwin i raro ahau. Nā rātou ahau i ako, āe. Koina te Pāpā o Ken Irwin. Rite tonu wērā ki waku mātua. Ka kī ko waku mātua, he pai hoki ki ahau. He tino pai kē rāua ki ahau, a Jim Irwin rāua ko Alice Irwin. Kāre hoki au i pakeke mai i te taha o taku Pāpā, i mate taku Pāpā e rua waku

tau. Me pēnei ahau, ā, nā te matua i te rangi i hōmai koirā he matua māku, ngā Irwin's.”

Hinerangi Hare:

“Ko te nuinga pea o ngā mea o Turakina i haere hai kura māhita. I roto tērā whakaaro. Tērā tētahi o ngā whakaaro ki te haere te karore haere ki rāwāhi.”

Evelyn Hare:

“So when I was at home everything was all about me and when I was at school well it wasn't about me, it was about everybody else that was there. We were all treated the same so it taught me that I had to share, that I had to live in like an institution type environment and I had to listen. Independence and to look after myself. Pride and confidence in the way you dressed, being immaculate. I had a few role models and they were seniors because I could see the way they portrayed themselves, how they carried themselves and I thought, wow I want to be like you's when I get to your stage. So how it all started I knew that I wanted a job to help people but I didn't know what job. I thought what about doing, you know, I wanted to like travel the world and it was about that how can I help our people. What sort of job was there out there for me to help our people and it just happened that this job picked me. I didn't pick it, it picked me. I chose to continue with this career. Yes, I love it.”

Queenie Haumate:

“Ka hoki mai au ki Ruātoki. Kua pāngia taku Pāpā e te mate. Koira kē ahau i hoki mai ai ki Ruātoki. Me kī rānei nā te wā, nā te wā i whakahoki mai ki te kāinga. Ka hoki mai au ki te opeope i taku Pāpā. Ka hoki mai ka waimarie au ka whiwhi mahi au i konei

i Ruātoki. Āe, e mahi ana. I tērā wā ka puta mai i te training college you did one year probationary. You were a probationary assistant. Anā kai reira rā anō koe ka hōmai koe i tō tiwhikete. Anā i mahi au i tērā i Ruātoki nei. Āe, kotahi tau.”

Julie Hare:

“Helen Jackman was always there for me and taught me grief, how to cope with grief, you know. And told me and taught me that pena koe kai te whai i tēnei huarahi āta whāia kia mau tika i a koe before you jump into anything. It made it easier for me to go into the directions that I took in my life you know as a person being really guided. Yes and always remembering what she had to say about you know self-control, self discipline. You know respect yourself and all of those things. And uru mau pūmau wērā kōrero ki roto i taku mahunga and it’s, I still have it in my head, yes, from her. I went into psychiatry and I did seven papers my psychology papers and then ka mahi au i te Mental Health i Whakatāne in psychiatry for nearly 10 years. Then I decided that I no longer wanted to be the ambulance at the bottom of the cliff, I wanted to be the ambulance at the top of so I went back into the classroom. That’s why I went into the classroom, to teach them before they get to the bottom of the cliff.”

Priscilla Woods:

“The purpose of going to Turakina was to pursue an education and to be domesticated. Nui tonu mātau o te kāinga i Turakina. Ko Lil te Deputy Head Prefect. I was a Prefect in my 6th form. He pai ki au te whai mātauranga me te pānui pukapuka. Te nuinga o ngā kaupapa ako he pai. I haere ahau ki Rangitikei College mō te 2 tau 6th & 7th Form. I mahi au i Pōneke, Māori Affairs, i tono mō tētahi tūranga, my quals were too high so I applied for a position at the States Services Commission, Supply Branch. I worked for

Army Head Quarters as a typist/dictaphone. Later I worked as a ledger machinist at the POS Bank then moved to Tāmaki Makaurau and worked as a Social Worker for the Social Services in Māngere. I attended Auckland Polytechnic to gain my certificate in social work. . I worked for CYFS in Ōtara and attended Massey University at the Albany campus to gain a bachelor’s degree in social work in 1997. In 1998 I was involved in the pilot scheme for “Family Start” in Te Arawa. I was part of the team that initiated the Family Start programme. I was in Kawerau for 6 months then went to Waikato for 1 year. I did mahi rangahau for Pūao o te Atatū hei kaiwhakahaere for 11 years. I also worked for Anamata in research.”

4.7 Findings and Discussions

Throughout the interviews, I listened to the various responses from the participants. It was evident that the influence of Christianity and the Presbyterian Church impacted on the lives of the participants who attended in the 1940’s and the 1950’s. The on-going influence of their teachers at that time and their Principal was strengthened because they had multiple roles; teaching, ministerial work, domestic tasks and matron duties. The staff of the 1940’s and 1950’s were hugely influential. This influence continued once they left Turakina as the Presbyterian missionaries were now residing in many of the Tūhoe settlements such as Waiohau, Matahi, Waimana, Ruatāhuna, Te Teko, Te Whāiti, Waikaremoana, Ruātoki and so on. Meri Caton became the first Māori woman to be ordained a minister and deaconess of the Presbyterian Church. Hariata Haumate has been an ordained Presbyterian minister for many years and continues to do the work of the Church in Ruatāhuna. Ruahine Te Are was a faithful follower of the Presbyterian Church and she also continued to support the Ringatū faith in Ruatāhuna right up until her passing in May of this year.

Queenie Haumate as per her statement continues to be staunch in her faith and her love for anything spiritual:

“Koirā noaiho ngā whakatūpato a te koroua rā, ā te kuia a Te Wairēmana ki ahau. Ka haere koe ki ngā haere me whakaaro rawa koe i te tuatahi. Ka noho koe i te taha o wō hoa ka whakaaro koe i te tuatahi.” Ērā āhuatanga katoa. Me pēnei taku kōrero, haere hoki koe ki Turakina ka kai koe i te whakapono, ka noho koe kai roto koe te whakapono e noho ana i ngā hāora katoa i te rā, ngā wiki katoa o te tau. Ki au, ki ōku mahara i tērā wā. We ate it. We breathed it. We lived it. Me te aha i iriirihia au ki te hāhi Perehipitiriana. I was confirmed in 1948 into the Church.”

During the 1960's and 1970's the influence of the Church was still prominent however, most of the teaching staff were not involved in taking chapel or Church services with the students as was the case in the 1940's and 1950's. Students began attending Church services in Marton at St. Andrews Church. Ms Helen Jackman, who was Principal in the 1970's, continued to take chapel services in the school right up until she resigned in 1979. By the time I attended in 1980, a minister had been appointed to the school to conduct chapel services on Sundays and a new Principal was appointed the same year, Mr Richard Patchett. He did not conduct any of the chapel services during my time at Turakina. I recall the seniors and prefects taking chapel services except for Sundays.

When I explored the reasons why the participants chose their particular careers there was evidence that becoming a teacher, a nurse or a minister was the most popular choice for the participants who attended in the 1940's and 1950's. This was mainly because if their teacher, guardian or the Principal suggested a particular career then that is what they pursued.

Queenie Haumate explains that:

“I tērā wā, tērā wā i taku haerenga atu ki Ruātoki nei ka tau ki Turakina itiiti noaiho ngā mahi i kitea. I mahara ahau mā te

tamariki wāhine i tērā wā. E mōhio ana ahau, ā, ka tarea pea he nēhi, he kura māhita. Anā i te tau tuatoru i Turakina ka poroakihia mai ahau ki te rūma o te tumuaki ana koirā wana uiui, wana kōrero. Ka mea mai. “I tēnei tau me ako kaha. Me noho koe, me mahi, me kaha to mahi kia eke katoa i a koe ngā hiahia o Miss Mitchell me au, anā me mahi koe i te School Certificate. We sat another exam where you concentrated on only four subjects in your fourth year only four subjects and then you sat another exam and you would get your Higher Certificate. But kāre anō a Turakina i tērā wā i tae noa ki tērā. I muri mai nei hoki ka haere rā ngā kōtiro e tae ki tērā taumata ki Ngā Tawa College. Haere ai rātou ki reira.”

All participants pay tribute to Turakina for what they have achieved in terms of their careers, their independence, their focus on whānau values and having high expectations and standards for themselves as well as for their children. Their statements have been recorded as follows:

Priscilla Woods:

“Nā Turakina ahau i whakapakari, nā Turakina anō ahau i ako ki te whai i ngā mahi e tika ana. Mahia te mahi kia tika. I learnt independence and to be confident in myself.”

Hinerangi Hare:

“Ko tō mātou tumuaki a Ms Jackman ahakoa kāre mātou e rata ki a ia he pianawiti hoki me wētahi o wana ture. Heoi anō ko ia te mea i tino, me kī, i tū i roto i taku hinengaro koina ki te whai atu. Nāna i ako mai i ahau wērā ko māua ko Bubby. Nāna i tiki mai i a māua ki te ako ki te kōrero i te reo Pākehā, ki te pānui ana ki te whakaputa mai.”

Queenie Haumate shares her view as:

“Ka titiro whakamuri au me taku mahara kaha kē wērā māhita ki te poipoi i a mātou. Nō te mea te kuia arā rā ko ia anō a Miss Kinross koirā anō te tumuaki o Turakina te haerenga o taku Māmā ki reira. Ka tae atu rā ahau he mea uaua tonu. Ehara ahau ko ahau, I was always compared tō my mother. Mōhio ai e taku taenga atu ki reira mōhio ai ki taku Māmā. Anā the act to follow, it was difficult but still taku mōhio nei ka kaha kē atu taku tūmanako ki te kaha te mahi nā te mea taku Māmā i mua noa atu i ahau te āhua nei he kōtiro pai te tāima i reira ai ia. Tērā kuia a Miss Kinross mō te ako i te reo Māori, i a ia katoa ngā pūkenga, karanga pono tonu au i tēnei rā.”

Julie Hare:

“I really believed that Helen Jackman helped to design me into the strong person that I am now. Ana pērā kai i a Helen Jackman no nonsense there, ko tō mātou tumuaki i taua tāima rā ko Helen Jackman. Everything was very, very regimental. She taught self-management and self-discipline big time, in a big way. But she was, she was mean. There was nothing you could say and do that she didn't know.”

Ruahine Te Are states:

“Anā ko ngā kuia Pākehā nei ngā kaiako. Āe, ngā kuia Pākehā nei te kaiako i a mātou me te mahi pata. Te kirīmi, te miraka ka mahi pata, e mahi tiamu. Ngā mahi katoa a Turakina te āwhina i a mātou kia pai mātou te kapo, ka puta mai i tō mātou i reira ka moe tātē kua mōhio katoa mātou i ngā mahi katoa e pā ana ki te wahine. Karekau noa iho mātou e tino whai ki te āhua o te mātauranga engari ināia tonu nei mātou i te whai i te taha o te mātauranga engari koirā te mea i tino mēhia mai ki a mātou kia maha katoa ngā

mea katoa kia pai te haiana i ngā kaka, kia mohoko ki te tunu kai, te penapena, te pāti kaka wērā mahi katoa, tōkena. Tae atu hoki ki ngā mate o ngā wāhine he kaukau ērā kākahu, kua mēhia mai mātou me pēnei me pēnei te mahi ka whāia.”

Hariata Haumate expresses that:

“Koirā katoa ngā koa. Koirā te tino ako a Turakina, me pēhea te whakatipu i a koe hai Māmā pai, hai whāngai i o tamariki, te whakapai whare, te manaaki i tō tāne. Mō te tunu kai ērā mea katoa. Koirā te tino kaupapa a Turakina i ako i a mātou me ētahi atu o ngā mātauranga me kore mātou e puta atu i tū atu i ēnei āhuatanga.”

4.8 Summary

What hopes, dreams and aspirations do Tūhoe women who attended Turakina Māori Girls' College have for its future?

Hariata Haumate:

“Taku wawata kia eke te wawata o taku tuarua. Kia eke tana wawata kai konā tonu koe i ngā tau ka haere ia ki te kura tuarua, kia eke tana wawata. Ko taku wawata kia haere tonu a Turakina. Kia haere tonu a Turakina. Engari ana koirā pea taku tino wawata nui kia eke te moemoeā a taku tuarua, kai konā tonu koe ina ka mutu tana kura i te kura tuatahi kua hau atu hoki ki tō kura. Koirā taku wawata, tino hiahia. Kia mea tonu kia eke te waiata e kī nei mātou, “Haere tonu Turakina, haere tonu rā. Ake ake kia kaha haere tonu rā. We are the girls of the Turakina School, the best lot of girls you ever did see. Blue for your trueness. Gold for your richness. Haere tonu Turakina haere tonu rā.” Koirā taku wawata.”

Queenie Haumate:

“Ā Turakina tērā wāhi o ki au e kore rawa i wareware i au taku nohanga i Turakina. Mehemea ka tarea e ngā pakeke o ngā tau e heke mai nei te tuku a rātou tamariki ki reira tukuna. Nā te mea he mea mīharo ngā mea i kite au i reira. Me taku tūmanako ka tū tonu mai a Turakina hai ako i ngā tamariki o ngā tau e heke mai nei. Ki ngā āhuatanga tika katoa mō ngā tamariki wāhine o tēnei ao hurihuri koirā taku wawata.”

Evelyn Hare:

“So the aspiration, my dream is for the kura to still be there not only for this generation but for many more after, 200 years, 300 years. That’s the dream.”

Julie Hare:

“Well ko waku moemoeā pea kia tū tonu te kura, kia tūwhera tonu te kura. Kia kaua, kaua te kura e kati. Because I think of all the Māori boarding schools, especially in my time, of all the Māori boarding schools Turakina has always been the most humble of all the boarding schools. Kāre koe e rongō i wērā kōtiro and even the ex girls’ from Turakina aren’t so verbal, you know, a diplomatic way of talking. They came out of Turakina being taught humility, you know, like humility like in respecting yourself. It all came from Turakina from that lady, from Helen Jackman.”

Meri Caton:

“Kia haere tonu a Turakina. Haere tonu Turakina, haere tonu Turakina, ake ake kia kaha haere tonu rā. Āe, kai roto i te waiata, “We are the girls of the Turakina school the best lot of girls that you ever did see. Haere tonu Turakina haere tonu rā.”

Hinerangi Hare:

“I te tuatahi kia noho tonu. Kia noho huaki tonu āe mō wā tātou kōtiro hai wāhi mō wā tātou kōtiro ki te kimi, ki te mōhio ko wai rātou, ā, kā puta mai tērā i roto i a Turakina. Kia whakahoki mai pea i ngā kuia, ētahi o ngā wahine kai waho rā e mahi ana ki te whakaatu kia rātou, ki ngā kōtiro onāianeī anei kai Turakina koe ināianeī, anei whāia te mātauranga i te wā kai konei koe hai oranga mōu ka haere ana koe ki waho. Kia eke a Turakina kia noho tonu. Kaua kia eke kia noho tonu i te taumata e kiia nei tātou ko ia tētahi o ngā kura mō tātou kia noho tonu. Ko te wawata ka huaki anō a Wikitoria me Tipene. Heoi anō kia noho tonu a Turakina, kia huaki, kia noho huaki tonu mō ngā kōtiro kai te haere atu hai whāngai atu i ngā rawa, ngā kōrero kai reira. Ahakoa he whare hou engari ko ngā kōrero tonu kai reira.”

Ruahine Te Are states:

“Pārekareka ke au taku taima i Turakina. Koira te mea tino koa i roto i te paipera. Ki au ana te Ringatū ko wera karekau koe e pātai. Ka pātai koe ka mēhia mai ka rīria.”

Christianity and the Presbyterian Church have been of great influence on the careers, the lifestyles and personal development of Meri Caton, Hariata Haumate, Queenie Haumate and Ruahine Te Are. They all continued to stay involved with the Church and Christianity. In addition, the education and care they received from their teachers at Turakina during their time also impacted on their lives with regards to their family values, their roles as housewives and their roles as mothers. From the moment they became married and had children their lives were committed to supporting their husbands and raising their children. Their careers became a way of supporting the family rather than an opportunity to have professional growth in other areas.

During the time that Julie Hare, Priscilla Woods and Hinerangi Hare attended Turakina, there was continued emphasis on pursuing their careers but in conjunction with having children and supporting their spouse when that time arrived. By the 1980's, which was during Evelyn Hare's time, being domesticated and becoming good farmers' wives was no longer a focus. Being career driven, being successful academically and being equipped to conquer the world outside of Turakina and beyond was the primary goal.

What has been of common standing for all these Tūhoe participants is that Turakina was a place that gave them grounding; it gave them the ability to communicate adequately and in an articulate way in the English language but at the same time the freedom to holdfast to their Tūhoetanga. Turakina also provided experiences with teachers, principals, matrons and students that changed their lives. The uniqueness of their Tūhoe world was embellished and complimented with the richness of their Turakina world.

It has been a huge privilege to work with these participants. Furthermore, entering the personal and professional lives of these eight Tūhoe women will always be a time and experience I will treasure. These interviews were conducted either in their own homes or at a place where they were comfortable and had close connections. For two of my participants their interviews were conducted at the residence of close family members in Waiohau. Another two had their interviews in the where karakia (Church), namely Pōtiketike, situated in Ruatāhuna where they reside. Three were interviewed in their homes, two in Ruātoki and one in Whakatāne. The remaining participant chose to be interviewed at her work place in Tāneatua, Tūhoe Hauora.

They have all shared great stories, interesting experiences and strong feelings about their time and education at Turakina Māori Girls' College. This has been their reality of a college that was established to educate young Māori women in a Christian environment so that the Māori population would survive and thrive in years to come. For these Tūhoe women Turakina Māori Girls' College did more than domesticate Māori girls in a Christian setting. It produced generations of

Tūhoe women who became the leaders and advocates of their whānau, their hapū, their iwi. Tūhoe women who pursued careers that provided ‘service leadership’.

Ki a koutou katoa; aku rangatira, aku mareikura, kai te mihi ake i runga i te ātaahua o wā koutou kōrero. E kore tēnei kaupapa rangahau e kite i te māramatanga ki te kore koutou e tākoha mai i wā koutou kōrero hai whāngai ki te iwi.

The final chapter provides conclusions and recommendations as I re-examined the findings of my research. It will relate back to the introduction as clearly outlined in the first chapter and will answer the research question, ‘what has been of influence on the life-styles, the careers and the personal development of a select group of Tūhoe women.’ I provide comment about various aspects throughout this thesis as well as offer a critical perspective of the key focus areas: Tūhoe and its relationship with Turakina Māori Girls’ College, Tūhoe and its connection to the Presbyterian Faith, Turakina Māori Girls’ College and the reasons for its existence and establishment in Ngāti Apa and the impact of Māori Boarding School Education on Māori students.

Chapter 5

Conclusion

5.1 Introduction

As outlined in chapter one, Tūhoe and its relationship with Turakina Māori Girls' College began with the introduction of the Presbyterian Church missionaries to Ruatāhuna. However, it was the unique relationship between Tūhoe and the Right Reverend John Laughton that was of much influence particularly with Rev. Laughton's strong affiliations to the development of Turakina in the 1920's. Further to this, it was the special bond between the Rev. Laughton and Rua Kenana that ensured the relationship with Tūhoe and Turakina Māori girls' College continued.

5.2 Tūhoe and the Presbyterian Faith

Tūhoe and its connection to the Presbyterian Faith began in the 1910's during the time that Presbyterian missionaries, namely Annie Henry and John Laughton, were sent to Ruatāhuna by the Māori Mission Committee of the Presbyterian Church of New Zealand in 1917 and 1918 respectively. Both had become adept at the Māori language prior to their move to Ruatāhuna and so quickly earned the respect and affection of the Tūhoe people. John Laughton was respectfully named Hoani' while Annie Henry was affectionately known as 'Hihita' or Sister Annie. One of the participants mentioned the strong influence of Sister Annie, Hariata Haumate. She stated that the influence of Sister Annie impacted on her from a very young age. Her passion to follow the Christian ways and devote her life to the Church was role modelled through Sister Annie. Hariata described this experience by stating,

“Tērā hiahia kua noho noa atu i roto i au, i au tonu e tamariki ana, nā Te kuia nei nā Hihira. Tērā kuia, ka tū ana ki te karakia ka kite katoa atu au i te wairua pai. Nō reira, koia pea taku mea i whai ahau, i ngākau nui ahau kia rite ki a ia. Me waku whakaaro i tērā wā, ā tōna wā, tērā ahau ka tū mai hai pēnā i a koe.”

Other missionaries who worked in Ruatāhuna, in Waikaremoana, in Te Whāiti and so forth were also influential. Meri Caton acknowledges and praises her caregiver who was also a Presbyterian missionary. She gave Meri the opportunity to attend Turakina. Meri shared these comments with me during her interview:

“Nā Miss Paulger koirā tana ingoa. Nāna ahau i tiaki mai rā anō e whitu waku tau kia pakeke ahau i te tekau mā whā. I a ia ahau e tiaki ana. Ko taku whaea Pākehā, ko Miss Paulger. Tētahi wahine mīharo ki ahau te tiaki i ahau. I Tāmaki-makaurau ko Sister Gwen me tētahi tangata minita a Mr Irwin. Nā rātou ahau i ako (ki ngā mahi Minita). Rite tonu wērā ki waku mātua. Ka kī ahau ko aku mātua he pai hoki ki ahau, a Jim Irwin rāua ko Alice. Me pēnei ahau, nā te Matua i te rangi i hōmai koirā he mātua māku ko ngā Irwin’s. Nā rātou ahau i ako, he kaha hoki ki te whai i te hāhi Perehipitiriana.”

There have been a number of Tūhoe women that attended Turakina Māori Girls’ College who became dedicated followers or ministers of the Presbyterian Church. This is an obituary that was written in the NZ Herald on Saturday 27 September, 2003:

“Educator and Māori leader Mona Riini, Moderator of Te Aka Puaho, the Māori Synod of the Presbyterian Church of Aotearoa New Zealand, has died suddenly. Mrs Riini had been active in the Church for over 50 years, and was in her second term as Moderator. She was raised in Ruatāhuna in the Urewera, where her parents knew the prophet Rua Kenana. After leaving Turakina Māori Girls’ College, she trained as a teacher and spent time at Tawera School in Ruātoki before moving to Auckland, where she taught for many years. She served as Māori Education Adviser at the Auckland College of Education, was a member of the New Zealand Māori Council, and was on the Board of Proprietors of her old school in Turakina. Mrs Riini is survived by two sons and two daughters.”

Mona Riini was in Palmerston North at the Ngā Manu Kōrero speech competitions to present an award named in honour of her late husband Sonny (Tehiko) Riini. Acting Moderator the Very Rev. Tama Hehe Takao, said Mrs Riini who was appointed Moderator in 1999, was the first woman Moderator for Te Aka Puaho. “She was very important for our people and as a Māori woman leader,” he said. “She brought strength of character and academic knowledge and standards to her role as a leader of Māori Christian people, as well as the ability to relate to people from the grassroots”, Mr Takao said. “This came from her upbringing in the close knit community of Ruatāhuna in Te Urewera where her parents knew the prophet Rua Kenana and the early Presbyterian leaders the Very Reverend John Laughton and Sister Annie Henry,” Mr Takao said. The Right Rev. Michael Thawley, moderator of the Presbyterian Church said, “The Presbyterian Church, Māoridom and New Zealand has lost a great educationalist and leader.”

5.3 The Opening of Turakina Māori Girls’ College

As outlined in the opening chapter it was the Rev. John Ross who wanted to expand the Old Manse and establish a boarding environment, which initially was a co-educational learning institution. A few years following the opening of the Old Manse as a boarding facility, it then became a school for girls only. It was named the “Turakina Ladies’ Classical School”.

At the end of Mr Ross’s tenure as Principal of the Turakina Ladies’ Classical School it was his close friend the Rev. H.J.Fletcher that took on the mantle and new venture for this well-known school. During the 1900’s the high death rate of infants among the Māori people as well as the decrease in population threatened the survival of the race. As a result of the recommendation made by Mr Fletcher to the committee of the Presbyterian Church, the old manse was purchased and more renovations made to enlarge the building. This was in aid of providing an educational environment in a Christian setting for young Māori girls as boarders.

The purpose of the school was to domesticate these young Māori girls so that they were equipped with the necessary skills and knowledge to provide clean, healthy

homes for their families. In addition, and of much importance was to learn Christian values and to be immersed in all that is Christian. On the 13th of April 1905, the Right Honourable R.J.Seddon opened Turakina Māori Girls' College and two days later thirty Māori girls were enrolled to begin their college education.

5.4 Māori Boarding School Education

Graham Smith (1996) conducted a study on: The Māori Boarding Schools: A Study of the Barriers and Constraints to Academic Achievement and Re-positioning the Schools for Academic success.

The academic role of the Māori Boarding Schools as researched by Smith (1996):

“Historically the Māori Boarding schools have performed an important function within Māoridom. Many of the schools have been significant providers of the academic, Church, sporting, cultural, community and business leaders of Māori society (c.f. Butchers, J: 1930; Bray, D.:1974). Collectively these schools have had a profound influence on New Zealand society as a whole in producing Māori graduates with all round skills and expertise in both Māori and Pākehā cultures. Some schools point to a ‘golden era’ when large numbers of students from the school have gone on to become successful in particular occupations, for example respondents spoke of the 1960’s and the 1970’s students at Hato Petera who went on to study sciences at University or who became teachers and educationalists; several sources have spoken of the large numbers of 1960’s and 1970’s students from St. Stephen’s who have to University – many of whom are in key positions in educations, or who are lawyers and accountants; Rachael Selby’s thesis (1996) looks at the contribution of six 1961 Queen Victoria School Old Girls who have gone on to contribute significantly of the 1940’s Hukarere girls many of whom entered into the nursing and teaching professions and the 1980s Hato Hohepa students who

have graduated from various University courses. Turakina and Hato Paora have also produced some outstanding individuals within the arts, music industry, academia and iwi leadership. All of the schools have produced a number of outstanding contributors to Māori and the wider New Zealand society” (pp. 10-11).

What Smith is saying is correct. There is clear evidence in my research that the option of attending a Māori boarding school, and in this instance Turakina, has been of great benefit to these participants. Despite the growth of Kura Kaupapa Māori³⁵, and Kura Reo Rua³⁶, the Māori boarding schools still have a crucial role to play in the education of Māori girls and boys.

5.5 The Closing of Turakina Māori Girls’ College

The first notification from the Minister of Education about possible closure was received in August 2015. The Boards of Turakina, namely the Board of Trustees and the Board of Proprietors were given a period of several weeks to provide strong evidence that the school was sustainable and that there would be an increase in enrolments for the new year. There was an expectation from the Minister that the school roll in terms of new enrolments would be at least 50 new students plus retention of at least 60 students from the current roll. The Minister of Education, Hekia Parata, visited Turakina to speak with the Boards about the future of Turakina. After the Boards responded to these demands from the Minister a further letter was sent to the Boards advising that the Minister was still considering closure and a consultation process would be put in place to further investigate the sustainability of the school.

Bill Hamilton was employed to conduct the consultation process with staff, whānau, Church members, community members, Board members, iwi members and so forth. Many, many submissions were made to the minister to support the continuation of Turakina. However, there were also a small number of submissions made by people to close Turakina. The current students, former

³⁵ Kura Kaupapa Māori: Schools that have a full immersion curriculum in Te Reo.

³⁶ Kura Reo Rua: Bi-lingual schools

pupils, Board members, community members and support persons travelled to Parliament buildings in protest of keeping Turakina open. The Minister was not present and Parliament building doors were closed. On the 7th of December 2015, the Education Minister Hekia Parata announced that Turakina will be officially closing on the 27th of January 2016. The final service and farewell for the school was held on Friday the 9th of December 2015.



Figure 24: Mr Don Stephenson who was a former Art teacher at Turakina designed this mural. The researcher took the photo in 2014

5.6 Final Comments

Intervention from the Ministry of Education was a Limited Statutory Manager (LSM) who was selected by the Ministry itself. The role of the LSM was to assist and guide the Board of Trustees to address the concerns from the Education Review Office Report that had resulted in intervention. After two years with this intervention in place, there was still very little progress and so the sustainability of the school remained at risk. After the resignation of the first LSM, a second LSM was appointed to the school. By this stage two and half years had passed and there were no formal discussions around raising the level of intervention to a Commissioner. The school continued with a second LSM and the first

announcement for possible closure was received in August 2015. The official announcement of closure was made in December 2015, four months later.

This thesis has been the result of a strong passion to capture the memories and experiences of past pupils of Turakina Māori Girls' College and have their voice documented. Turakina had a significant impact on the Tūhoe women that I interviewed for this research. Turakina had a significant impact on me as an educator, as a leader and as a person. I pay tribute to Turakina for all the great experiences I have had as a former student, a former teacher and the Principal.

This thesis is a research that marked the beginning of giving a voice to former Tūhoe students who attended Turakina. It has also marked the ending of a school that gave life to many, many Māori women who have taken a strong stance in society today, in the work force, in their community and globally. It has been a school that had a huge positive influence on the lifestyles, careers and personal development of this select group of Tūhoe women.

Being appointed as the Principal of Turakina Māori Girls' College was a very proud moment for me, for my whānau whānui, for my mother especially as a former student herself, as was my grandmother. It is an achievement that I credit to my mentors, my whānau whānui and to those who were responsible for my growth in a career of teaching that has spanned over twenty-five years. It all started with great role models who were educators right in my back yard. Some of them former students of Turakina as mentioned previously.

I pay tribute to Turakina for all the great learning experiences that I have had as a former student, as a former teacher, as the Principal prior and as the writer of this research. This thesis is a celebration of and a dedication to a school that gave meaning and value to the education of these Tūhoe women. They became equipped with the skills, knowledge and passion to lead with true purpose in their careers, within their whānau both immediate and extended and to keep close to their hearts their faith.

Turakina Ngā Hara me Hinepūkohurangi, its connection to Tūhoe and the uniqueness of its relationship with Tūhoe since the time of Rua Kenana and the Right Reverend John Laughton will live on forever in the hearts of us all. We rejoice in the name always.

Turakina Vesper

**If I have wounded any souls today
If I have caused one foot to go astray
If I have walked in my own wilful way
Dear Lord, forgive**

**Forgive the sins I have confessed to Thee
Forgive the secret sins I do not see
Oh guide me love me and my Keeper be
Amen**

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